THE MISSIONARY HERALD

Volume CII **JULY, 1906** **Number 7**

Subscribers, Attention!

It is earnestly requested that all who have not yet renewed their subscription to the *Missionary Herald* should do so at an early date. Payment has been made by a large number of subscribers, but there are still many names on our list which have not been heard from. We are making a strong effort to reach the million dollar mark, and every payment, no matter how small, is an aid to that end.

Conference of New Appointees

From May 31 to June 6 a conference was held at the Mission Rooms in Boston between various officials of the American Board and the Woman's Board and missionaries now under appointment and candidates for appointment, together with two or three persons who are going abroad for temporary service. Twelve such candidates were in attendance, and a very pleasant and profitable conference was held. On Sunday, June 3, in the Mount Vernon Church, the Rev. Albert Parker Fitch, pastor, preached an impressive sermon, especially addressed to these candidates for missionary service. On Wednesday evening, in the same church, which was filled with a sympathetic audience, a farewell service was held, with appropriate addresses by Rev. Mr. Fitch and the Corresponding Secretaries of the Board, after which ten of the missionary candidates were introduced to the audience and spoke briefly of their purposes in entering upon the missionary life. Altogether the conference proved as enjoyable as it was profitable. The Chairman of the Prudential Committee, Prof. Edward C. Moore, of Harvard University, and his wife gave a delightful reception to these appointees at their home in Cambridge on Saturday afternoon, June 2, when many friends of missions were permitted to take by the hand these outgoing servants of Christ.

Another Request

Two requests presented in the last number of the *Missionary Herald* have been met, one of them fully, by the gift of a safe for the Madura Mission, and the other in part by the gift of $500 from an excellent friend toward the $1,106 specially asked for the work in Shansi. Many thanks for these gifts. And now comes another request for new pictures for use in the magic lantern. Miss Judson, of Matsuyama, Japan, writes: "I have found the magic lantern indispensable for many years, but new pictures are necessary, and the phonograph will be a great attraction. I wish rich people who have grown tired of such home amusements knew the immense value they have on the mission field in drawing together new people that we want to get in touch with."

The Death of Mrs. Bissell

THE name that has been standing longest upon our list of missionaries will appear there no more. Mrs. Mary E. Bissell, of whom an appreciative notice will be found on another page, after fifty-five years of service in India passed to her great reward on April 22. We should be glad if we could present to our readers some of the many testimonials concerning Mrs. Bissell's life and service which have been received from India from missionaries and native pastors and Christians, as well as from churches and other organizations. They are of one tenor, speaking in most affectionate terms of her character and work. The church at Ahmednagar, in a special letter of sympathy sent to her children in this country, said of her: "She has spent her strength, her income, her thoughts, her all, for the good of our people. Through her efforts there are countless daughters, sisters, wives, and mothers all through our Christian communities making their homes centers of light and real Christian influence through her teaching and companionship." It is certainly a remarkable record that Mrs. Bissell has left after her long and devoted service.

Miss Jane Estelle Fletcher

So quietly had she lived for the past few years in her home in Carthage, Ill., that only recently has knowledge reached us of the death of Miss Fletcher, formerly of the Micronesian Mission, though she died on the 16th of February last. Miss Fletcher went to Micronesia in 1882 to establish a girls' school on the island of Ponape. She was there when the Spaniards took possession of that island, and, refusing to leave her girls unprotected, she took them away to Kusaie. From the strain which attended this task and the protection of her precious charge she never fully recovered, and was obliged to return to the United States in 1893. Since that time, though her heart was in Micronesia, she was compelled to live practically in retirement, until death called her to receive the great reward. She was a most devoted and faithful missionary. It is a singular fact that the death of Miss Palmer, her beloved associate in work on Ponape, should have occurred only a few days before her own death — Miss Palmer dying on Ponape February 7, and Miss Fletcher in Illinois on February 16. "They rest from their labors and their works do follow them."

Healing the Sick

THE paper by Secretary Barton on another page in regard to the medical work of the American Board we are sure will specially interest many of our readers. Comparatively few appreciate the extent of this work. It is not the main work of a foreign missionary society to heal the sick, but this branch of service is one of the most important auxiliaries in the accomplishment of that which is its main work, namely, the bringing of the gospel of Jesus Christ to the knowledge and reception of men. In the initiation of missionary work, and especially among backward races, there is no agency that appeals so powerfully to the hearts and consciences of men as does the ministering to the sick and the suffering. Of the 580 missionaries on our rolls one in fifteen is a qualified physician, and these physicians, with their seventy-six hospitals and

dispensaries, constitute an invaluable corps in this army of the Lord, ministering annually to over a quarter of a million patients, healing their bodies and ministering to their souls. Why should not philanthropic and benevolent men contribute directly and more freely to this branch of Christian work?

The Micronesian Mission

Our friends far and near have waited long to know what arrangements were to be made for the prosecution of the Board's work in the Micronesian Islands. The matter has been very perplexing, and a definite decision could not be reached which could be reported to our constituency. It must be said, first of all, that the experience of the past year has demonstrated that the annual cost of maintaining the present *Morning Star* is too great to warrant continuing her in service. The vessel itself is not at fault, but contrary to all expectations it has been found that the coal, on which she depends entirely for motive power, cannot be obtained at Ponape or Kusaie except at prices which are practically prohibitive. It has, therefore, been decided that some more economical method of transporting missionaries and supplies must be secured, necessitating the sale of the *Star*. At the same time, a proposal, favored by some of our missionaries in Micronesia and seeming to promise better provision for a part of that missionary field, was presented, namely, that the whole work in the Gilbert Islands be transferred to the care of the London Missionary Society, which already has a successful mission in the southern section of the group. That society owns a large vessel, *The John Williams*, sailing annually from Sydney in Australia and touching this island group. The Gilbert Islands are now British territory, and it was hoped that the London Society, in view of the large Arthington bequest it has received, would take under its care the whole group. Negotiations have been carried on for months with a view to effecting this consolidation in the interests of both efficiency and economy. Though the American Board proposed to make an annual subsidy in aid of the Gilbert Islands' work, the London Society, for financial reasons alone, has felt constrained to decline the proposal. In the meantime the aspect of affairs in the island groups has changed materially. Several of the missionaries who have labored for the Marshalls and the Gilberts are strongly persuaded that it is inexpedient to take the students from these groups to Kusaie for education, but that the work should be conducted within the two groups, the missionaries residing, not at a distance from the people for whom they labor, but in the midst of them. It is held by them that the white missionaries can now live on coral islands, as was not the case years ago when Dr. Bingham was at Apaiang, where he nearly lost his life because suitable food could not be procured. In recent years the facilities for canning all kinds of food have increased so remarkably that provisions can be obtained and at reasonable cost, so that Europeans and Americans can live comfortably on the coral islands.

And another change has arisen which enters into the problem, namely, that English and German companies are establishing commercial lines for regular communication between Australia, Hong Kong, and the island groups of the Pacific, and it is now reported that there are vessels of small tonnage

which can be chartered for service at reasonable rates for one or more months, as may be needed, for aiding missionary work within the several groups. If the training schools for the Marshall and Gilbert Islanders should be established within these groups, and not as of old, on Kusaie, there would be no necessity for the annual transportation of so many scholars from their native islands to a distant high island. It would seem, therefore, that the conditions are greatly changed. Some of our missionaries are suggesting also that should launches be supplied in each of the groups, it might be possible to accomplish satisfactorily all the needed work by the use of the steamship lines supplemented by the use of chartered vessels for from two to four months in the year. From all that can now be ascertained this would effect a great saving in expense. It is obvious, therefore, the conditions having so greatly changed in this mission field, a most careful revision of plans of operation is called for. The Prudential Committee is seeking diligently all the light that can be obtained from the missionaries in Micronesia as well as from parties in Australia and China. The distance is so great and communication is so slow, it is impossible to reach a speedy conclusion. In the meantime supplies have gone forward which, we have reason to believe, will meet the needs of our missionaries, so that they will not suffer from lack of provisions, though they are eager for definite decision as to what is to be done for their work. Whatever plans may be eventually adopted, it is to be understood that there is no intention on the part of the Prudential Committee to leave the missionary work in Micronesia unprovided for. In one way or another its needs must be met. Gifts for the carrying forward of this work from Sunday schools or individuals will be most cordially welcomed and are much needed.

Dr. Arthur H. Smith

Our readers will welcome this month an article from Dr. Arthur H. Smith, which, in response to a request, he sends as a farewell message on his returning to China after accomplishing the work for which he came to the United States five months ago. During this period he has visited in connection with the "Missionary Campaign" scores of places, and has given over one hundred addresses, many of them before large audiences. In all of them he has said little or nothing about his own special work, concerning which many were eager to hear, but has told rather, as he does in his paper on another page, of "the crisis of the ages" in China, and of the imperative call of Providence for an immediate and determined advance for the winning of that empire for Christ. Dr. Smith expects to sail for China from San Francisco July 7.

Gift for Prague

Dr. Albert W. Clark, of Prague, reports that a change has been made in the plan which we reported in our last issue for a "Gospel Hall" in the center of the city, inasmuch as the gift from the generous friend in Scotland is not, as was first reported, for $60,000, but for $20,000. This latter sum is not sufficient to build the desired hall, but it will be used for the "Betanie Society," which will help greatly in the evangelical work already prosecuted so successfully in the old

city. Dr. Clark also reports the sudden death in Glasgow of Mr. Nisbet, of the National Bible Society of Scotland, who has been a good friend to the mission in Prague, and has aided in providing for colporter work in connection with the two churches which our mission to Austria supports within the bounds of Russia.

Recruits

Miss Alice E. Seibert, of Orange, N. J., applied for and received missionary appointment in 1902, but the death of her father at that time rendered it impossible for her to leave home. Her appointment has now been renewed, and she sailed on June 9 to join the Zulu Mission. Her father was Rev. Dr. George C. Seibert, for years a professor in the Bloomfield Theological Seminary of New Jersey. Miss Seibert's education was obtained in the public schools, the normal school of Newark, and the Moravian Seminary of Bethlehem. Of late she has been engaged in teaching, and she goes to Natal to be connected with the Umzumbe Home, where an additional teacher is much needed. To the same destination goes Miss Alice H. Smith, of Berlin, Conn., not under appointment, but for temporary service in the Umzumbe Home, where her sister, Miss Laura C. Smith, is now in charge. Miss Smith goes largely at her own charges to aid while Miss Caroline E. Frost takes a needed furlough in America.

ALICE E. SEIBERT

The Barrows Lectureship

Three series of lectures on the foundation provided by Mrs. Haskell in connection with the University of Chicago, on the relation of Christianity to other religions, have now been delivered. The first series was given by Dr. John Henry Barrows, the second by Principal Fairbairn, of Oxford University, and the third by Dr. Charles Cuthbert Hall. This third series made such a profound impression in India that Dr. Hall has been reappointed, becoming lecturer for the fourth series, and it is expected he will go to India in September next, and will speak in important centers during November, December, and January, and will then go to China and Japan. The general subject of these lectures will be, "The Witness of the Oriental Consciousness to Jesus Christ." The general arrangements for this visit, as in the three previous courses, will be in the hands of Dr. Robert A. Hume, of Ahmednagar. May a special blessing attend this effort to reach cultured Orientals.

Handicapped

THE Annual Report of the Madura Mission for the last year gives the number of additions to the churches upon confession as 398. An extract from this report will be found on a subsequent page, giving an account of a number of itineracies in the mission, indicating the extent and great value of this kind of work. Mr. Banninga reports that for the work of itinerating in his large station of Melur, with its 340,000 people, there was granted him only the paltry sum of seventy-five rupees ($25) for the year. With this amount he cannot be engaged in the work more than twenty-five days out of 365, whereas he ought to be engaged in it not less than one week each month, and even at that rate he could not properly cover the field more than once in three years. Is it not a pity that such work as this should be crippled in this way?

From the Starving to the Starving

THE poverty of the people in Eastern Turkey is frequently referred to, though it is not fully appreciated by those of us who live in comfort. Notwithstanding this poverty the people are wonderfully generous. Mr. Yarrow, of Van, reports that their church has recently taken up three collections: the first netted about $6; the second about $5.50; and the third $25. The $5.50 was sent to the American Board for its evangelistic work in Japan, and the $25 went for the famine sufferers in Japan. Mr. Yarrow himself speaks of this gift as "hardly believable." We may well be astonished with him at such liberality. May the spirit of love which they have thus shown be copied everywhere.

A Grateful People

ONE of the pleasant facts connected with the foreign missionary work is the gratitude that is felt and so abundantly expressed by the people who are reached and blessed by the missionary work. Just now there comes to us a pledge from an Armenian gentleman who, after receiving his training in one of the mission schools, has come to America, where he has prospered in business, promising to meet the entire cost of sending and supporting an American tutor for five years in one of the Board's colleges in the Turkish empire. In his letter offering this gift he says: "Let me not forget to thank you and all the other good missionaries for the noble work that has been done in the East. It is surprising how these men and women so willingly sacrifice so much out of their pleasure and comfort, and at times the future of their children, for the good of humanity."

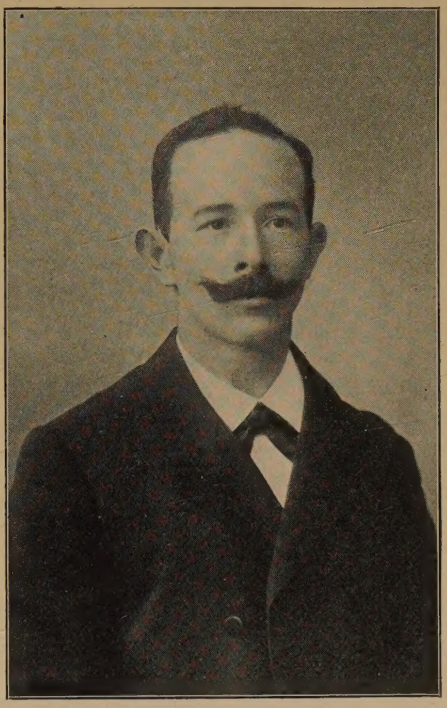
Native Evangelists

ONE of the marked features of recent times in the foreign missionary field is the development of native evangelists who plan for and carry out independently special series of meetings for the purpose of reaching their own countrymen. Mr. Nelson, of Canton, reports that a native pastor of the Wesleyan Church, Mr. Ho, has been holding a remarkable series of meetings in that city. This pastor is a man of much prayer, humble in his bearing and thoroughly in earnest, believing that he is called of God to a special service. Mr. Nelson reports that three daily meetings are held, and many have received a

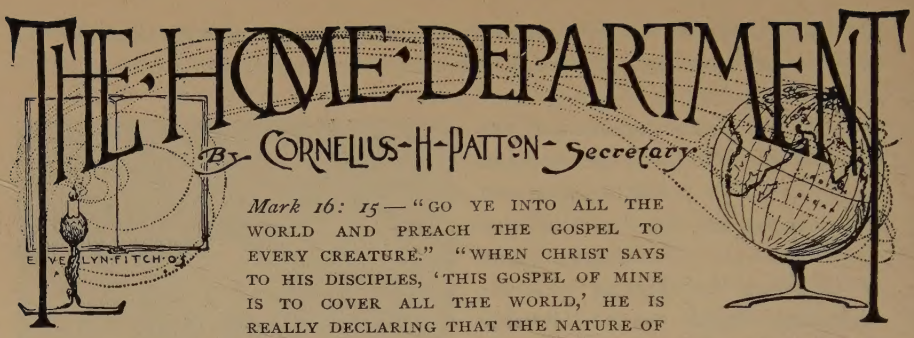
new life from above. This is entirely a Chinese movement, although the whole missionary body is in full sympathy with the meetings.

A German Recruit

We are glad to present here the likeness of Mr. S. Hugenschmidt, who has been sent by the Christian Endeavor Union of Germany to coöperate with our American Board in the Caroline Islands, Micronesia. This German Christian Endeavor Union, of which Rev. F. Blecher, of Friedrichshagen, near Berlin, is secretary, has been greatly interested in this Micronesian work, and has undertaken the entire expense connected with the sending of this young man, who after study in the Chrischona Mission, and subsequently with some evangelical pastors, was commissioned on December 31, 1905, in the Church of St. John the Evangelist at Berlin. Many German societies sent greetings, as did also Dr. Warneck, the eminent writer upon missions. It was at first proposed by the friends in Germany that Mr. Hugenschmidt should go to the assistance of Mr. Jagnow on Ruk; but when he reached Ponape Mr. Gray laid hold upon him for service on that island, inasmuch as Mr. Stimson had returned to Ruk to assist Mr. Jagnow. Mr. Gray writes with great gratification of the arrival of Mr. Hugenschmidt, with whom he is greatly pleased; and the natives, too, are attracted by him, and he is already showing himself by his musical knowledge and in other ways to be a valuable helper. The interest awakened among the Christian Endeavor Societies of Germany in this effort to aid missionary work in Micronesia in connection with our Board is remarkable, and the secretary writes that another young man who is well approved is nearly ready to be sent to this island work. The Christian Endeavor paper for May, published at Friedrichshagen, entitled, *Die Jugend-Hilfe*, gives a large portion of its sixteen pages to reports from Micronesia, including letters from Messrs. Jagnow, Gray, Rife, and Delaporte.



SIXTUS HUGENSCHMIDT



Mark 16: 15 — "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." "WHEN CHRIST SAYS TO HIS DISCIPLES, 'THIS GOSPEL OF MINE IS TO COVER ALL THE WORLD,' HE IS REALLY DECLARING THAT THE NATURE OF HIS GOSPEL IS UNIVERSAL. IT IS SUCH THAT ONLY IN COVERING THE WORLD DOES IT FULFILL ITS BEING. WE ARE FOREVER TRYING TO MAKE THE UNIVERSAL PARTIAL, AND TO MAKE THE PARTIAL UNIVERSAL. WE TUG AND STRETCH AND PULL TO MAKE THAT WHICH HAS IN IT ONLY THE CAPACITY FOR SOME SERVICE BROAD ENOUGH AND LONG ENOUGH TO OVERSPREAD THAT FOR WHICH IT IS ALL INCOMPETENT, AND SO IT CRACKS AND BREAKS. ON THE OTHER HAND, WE TRY TO NARROW AND FOLD SOME GREAT PRINCIPLE OR POWER AND SET IT TO LITTLE USES WHICH ARE NOT WORTHY OF IT. THERE IS NO SUCH FOLLY IN THE ADAPTATIONS WHICH GOD MAKES. WHEN CHRIST SAID, 'THIS MY GOSPEL IS FOR ALL MANKIND,' IT WAS AN UTTERANCE WHICH TOLD OF WHAT THE GOSPEL WAS AS WELL AS OF WHAT IT WAS TO DO. NOT MERELY ITS DESTINY, BUT ITS NATURE, WAS UNIVERSAL."— *Phillips Brooks.*

Receipts for May

All eyes are upon the treasury in these days. We are glad to report another month of gain; not such a month as April, but one offering distinct encouragement, showing as it does an increase of $8,315.35 in donations and $3,556.18 in legacies. Many have thought that from the first of May on the church collections would fall off on account of the San Francisco disaster. It is gratifying to find that our friends are not helping the stricken people of Northern California at the expense of our foreign work. The tabular statement for the month follows: —

	May, 1905	May, 1906
Donations	$34,598.35	$42,913.98
Legacies	8,860.37	12,502.57
	$43,458.72	$55,416.55
	9 mos., 1905	9 mos., 1906
Donations	$376,394.25	$461,506.59
Legacies	75,188.37	103,187.69
	$451,582.62	$564,694.28

Increase in donations for nine months, $85,112.34; increase in legacies, $27,999.32; total increase, $113,111.66.

Special Mention

There have been several notable gifts during the month. One friend in Connecticut paid a pledge of $1,000 made during the campaign, and wrote that more was to follow. A Massachusetts friend sent us $1,000, and remarked: "You really should credit this to my father, as I owe my interest in missions entirely to him." A friend in the Central Church of Boston

contributed $1,000 as a special, to be divided equally between the Shansi Mission, in China, and the industrial work in East Africa. This gift makes possible the securing of an industrial superintendent at Mt. Silinda, where our sawmill and industrial plant have been idle much of the time. A Massachusetts gentleman sent $1,000 in a letter containing just fifteen words, short and to the point. Five hundred dollars came from a generous contributor in Iowa. The Central Church of Honolulu made a magnificent offering on Easter of $2,114.05, which reminds us anew of what a splendid investment the Board made in the Hawaiian Islands many years ago.

The Financial Outlook

Only three months remain of our year, three months in which to lift our receipts from $580,367.92 to $1,000,000. Can it be done? It certainly can. June should show up well from present indications. July and August are usually our best months financially. Last year we received thirty-two per cent of our total receipts during those months. This year we have a right to expect a still better showing, in view of the rising tide of missionary interest resulting from the Haystack campaign. Estimating pledges at par and adding them to our gain in receipts, we are ahead of last year by $150,882.66. The task before us is to make a total gain of $250,000, or a gain during the last three months of $99,117.34. To secure this we rely on earnest work in the churches, Sunday schools, and Endeavor Societies, and upon liberal and generous giving upon the part of individuals. Last year we received about $45,000 from individual gifts in July and August. May we not reasonably expect a much larger sum for the same month this year? The officers of the Board are to have a busy summer in finishing the million dollar campaign, but we start out for the final attack with good courage.

The Apportionment Plan

The Advisory Committee of the Six Benevolent Societies appointed at the request of the National Council will soon come before the churches with an apportionment plan of benevolences which we wish heartily to commend. The committee will name the amount which it thinks the denomination should raise for each society in 1907, the total being $1,600,000. This sum is apportioned to the various states in an equitable way, and the State Associations are asked to appoint a committee to apportion to the churches. The full report of the committee, with tables, will be issued at an early date, so that the plan may be in operation by January 1, 1907. They will also issue a manual on methods of giving and suggestions for developing benevolences in the churches. Already Massachusetts, New York, and Ohio, in their state meetings, have approved the plan in its preliminary outlines, and have appointed strong committees to carry out its provisions when the finished report is received. We trust all the state bodies may see their way clear to take up this plan. We have been moving in this direction for many years, and now seems to be the time to place our benevolent work on a business as well as religious basis before the churches. Machine can never take the place of motive, but motive can make good use of machine.

Deacon Thompson's Way

The Board has lost one of its most loyal and efficient members in the death of Deacon Charles F. Thompson, of Brattleboro, Vermont. Not only did he interest himself in the business of the Board at the annual meeting, but he had the work on his heart all the year through. His pastor writes of his work in his home church as follows: "He joined the church in 1852. In 1853 he was made chairman of the committee on contributions, and the next year records the beginning of the 'monthly missionary concerts,' with collections. The American Board's offerings jumped from $152 in 1852 to $347 in 1854 as a result. For many years the missionary concert offerings alone averaged over $350, and total gifts would be $500 and more for the Board. The first missionary collection taken after I came here fell on a rainy Sunday. Monday I lamented to the deacon the bad weather, and he said: 'Oh, it makes no difference. I go around Mondays to the people who were not there Sundays. I have got twenty-five dollars from Mrs. C. this morning, five dollars from B, and five from C.'"

The Prayer Union

Delightful letters are reaching us every few days from the members of this union at home and abroad. Miss North, of the hospital at Tarsus, Turkey, writes very appreciatingly. She states that they hold a noon prayer meeting every day in which the American Board is remembered. A "shut-in" from Kansas City writes of the joy and power of intercessory prayer. She says this is all she can do for the work. Shall we not believe prayer is the greatest thing any one can do? Our missionaries can furnish us with many helpful words and experiences on this subject. One of them says: "Prayer is the key to the missionary's life. It is the foundation of his work. 'Where shall we go on our next tour?' Can it be settled without prayer? 'How long shall we stay in each place?' 'Is this the right road on which we are?' and no human being in view on all this desolate, wintry landscape. 'What souls shall we meet today in our work from house to house, and with what needs, temptations, and crises of life?'"

Topics for prayer at home: The financial campaign has reached the most critical point. Do not cease praying for the success of the million dollar effort until success has been achieved. Pray that God will touch the hearts of the wealthy, that we may have many more gifts of $1,000 and over to report next month. Pray for those who do give, that they may be richly blessed. Pray for our pastors. Some of them long to urge the claims of the Kingdom upon their people, but are not allowed to do so. Pray for the people in such churches. Pray for the officers of the Board in every step taken from now on.

Topics for prayer abroad: For the medical work of the American Board; for the forty missionaries who are devoting their time and energies to the preaching of the gospel in connection with ministering to the physical wants of the people; for the seventy-six hospitals and dispensaries conducted by our missions; for the thousands of patients who are now being taught con-

cerning the Great Physician (see page 321). With thanksgiving for the wonderful work at Sendai, let there be prayer for its continuance in that city and in the surrounding regions (see page 325); for the itinerating work in the Madura Mission (see Letters from the Missions); for the mission in Micronesia, that the missionaries may not lose heart by reason of the delays and difficulties, and that wisdom may be given in the new plans now forming for the maintenance of the work in the several groups (see Editorial Paragraphs).

Missionary Interest Increasing in Massachusetts

We quote below some encouraging words from the report of the Committee on the State of the Churches, presented before the Massachusetts General Association in May. The question was asked of the pastors, "Is the missionary interest in your church maintaining a normal standing or is it increasing?" From the replies received the following conclusions were reached: —

"The large majority say it is increasing. The campaign of education is beginning to tell. In some cases the contributions have doubled and trebled. One has increased seventy-nine per cent over an average for ten years. Men are contributing who formerly had no belief in missions. Many churches have the advantage of supporting a representative on the foreign field — a Bible-woman, or orphan in India, or a missionary pastor. The young people are giving generously along this line, and are taught the value of systematic giving. There is no discrimination between home and foreign missions; they are equally important. Mission study classes, home tourist clubs, outlook meetings, have been popular."

The Good Example of Pastors

In promoting interest in the vast work carried on under the American Board the pastors of our home churches are the natural and most effective leaders. An aroused church invariably means an enterprising and aggressive pastor. There is a clear evidence of a growing missionary interest on the part of the ministry, and it is a most hopeful sign of the times. When it comes to actual giving ministers are among the first to do their part. Here is something just received by the District Secretary at Chicago: "Please find inclosed a draft for $100. The only conditions I expect you to observe are that you will not publish the name or residence of the giver. I am the pastor of a small church which pays its pastor $500 per year."

Another pastor of splendid missionary record, lately settled over a church in Illinois, while giving practical assurance that his church will assume the support of its own foreign missionary, leads off with a pledge of twenty-five dollars per year for five years.

These are only samples among many. If our energetic and prosperous laymen will move forward they will seldom find the pastors lagging behind.

Our Opportunity in China

By Rev. Arthur H. Smith, D.D.

WHILE the work of the American Board in China began more than seventy-five years ago, it is only within the past generation that it has been seen in its true relations. By a strange series of events the missions at the great and strategic centers of Canton and Shanghai were given up, and that at Amoy was turned over to the American Reformed Church, which desired to separate from us in order to work its own fields.

It seems to be a general experience in mission work that in proportion to the importance of the results aimed at will be the difficulty of making a start. In the Fukien province ten weary years went by before a single convert was gained. It is not sufficiently apprehended that missionary work is not merely gathering in a few here and there who may become the nucleus of a Christian church, but it is rather introducing into non-Christian nations a new *moral climate;* it is in itself a complete sociology. Effects so vast and varied can only be accomplished by wisely coördinated efforts protracted through long periods of time. Like other Oriental lands, China has seemed to be — and has actually been — relatively fixed and immobile. Its age-long history elevated this ancient empire upon a lofty pedestal, looking down from which, with a mixture of indifference and contempt, she surveyed the progress of contemporaneous history. Ever since the epochal treaty of 1842, by which China, much against her will, was formally "opened," the irresistible sweep of events has brought her into increasingly intimate and complex relations with all the great Powers of the world.

REV. ARTHUR H. SMITH, D.D.

The capture of Peking by the British and French in October, 1860, was the beginning of another well-marked stage, lasting to the outbreak of the war between China and Japan in 1894, an event which exposed to the world and to China herself her inherent weakness. The twelve years which have since elapsed have been crowded with events which for dramatic interest and for importance have no equal in modern history. The emperor's reforms in 1898; the reaction in September of that year, by which he was deprived of power and made a virtual prisoner; the rise, development, and *dénouement* of the Boxer effort to protect the dynasty and to exterminate foreigners; the siege of Tientsin and of the legations in Peking; the relief by the allied armies; the flight of the court; the joint military occupation of Peking and Tientsin, and especially the extended period of reconstruction — all this has riveted the attention of the world. Added to a series of sufficiently spec-

tacular events was the climax of them all — the war between Japan and Russia — as a result of which an Oriental Power comes to the front rank among the nations of the earth, and the cry of "Asia for the Asiatics" finds a responsive chord throughout the whole vast continent from Asia Minor to the Sea of Okhotsk.

By an impetus which she can neither explain nor resist, China has been forced to break with her past and to launch the junk of state upon unknown waters. This is the more remarkable as the empire has few great statesmen and not even a single real leader, but only a clever opportunist empress dowager and an able governor general, who each know how to trim their sails to gales which they do not originate and which they cannot control.

Americans very inadequately comprehend the scope and the meaning of the new China that is to be — that already is. There is a new army, a new civic life, great extension of railways, new mines, new currency, a new press, and a new literature, while the colloquial mandarin dialect is becoming and is to be the language of the empire. Electric lights, telephones, a universal postal system, are external symbols of internal transformations and adaptations.

The whole scheme of national education is revolutionized, and "Western learning," largely under Japanese tutelage, is now to the fore. Many thousand Chinese students are studying in Japan, and schools for girls are everywhere springing up spontaneously. There is a general thirst on the part of those most in touch with the new life to read everything, to learn everything, and to do everything in new ways. Two imperial commissions are now going up and down the earth in the effort to study Western nations, and in especial their constitutional government, an innovation of which the Chinese have no experience and for which they have no name. Yet within a few years this oldest, most populous, most homogeneous of empires may not improbably be embarked upon "the storm-tost sea of liberty."

At such a crisis of the ages is it not the duty of Americans to acquaint themselves with the trend of events, both in their relations to our imperial republic and to the coming of the kingdom of God? Each of our four missions should be strongly reënforced, our educational institutions should be liberally endowed, an *adequate sum* for the prosecution of evangelistic, medical, teaching, and literary work should be provided at once and continuously. The progress in our own work within the past decade has been great, although the funds provided have been exiguous. With reënforcements equal to the need, with sufficient means for carrying on our expanding work, the missions in Canton, Fukien, North China, and Shansi may be expected at no distant day to yield some thirty, some sixty, and some an hundred or many hundred fold.

Mrs. Mary E. Bissell, of Ahmednagar, India

Mrs. Bissell was born in Milan, O., April 19, 1827. She sailed from Boston with Dr. Lemuel Bissell, May 8, 1851, and landed in Bombay, August 27. They were appointed to Sirur in the Marathi Mission the same year. They fled to Ahmednagar with three children for safety in the mutiny in 1857, and were appointed permanently to Ahmednagar in 1861. They came to America on furlough three times. Dr. Bissell died on May 28, 1891, while absent from her, and Mrs. Bissell, surviving him by fifteen years, has now gone to her rest, having passed her seventy-ninth birthday by a few days, and having completed, within four months, a term of fifty-five years of missionary service — the longest of any American in India.

Missionaries in Bombay who received the party with which the Bissells arrived after a voyage of three and one-half months, rounding the Cape of Good Hope in a sailing vessel, said that Mrs. Bissell was not long for India. She outlived them all. She has been spared serious sickness during her long life, and, with the exception of the past eleven months of her last illness, has always been in vigorous health and very active. Her quick, firm step, her faithfulness to all work appointed to her, and her constant readiness to respond to calls of need have been a marvel to all who have watched her. In her home, in her schools, among the churches, and in all her work, system, conscientiousness, punctuality, thoroughness, perseverance, dispatch, high ideals, pure motives, broad sympathies, and a devout, humble, brave spirit have been noticeable qualities. How devotedly, unselfishly, how truly in the Master's spirit she has wrought, those know best who have lived near her longest. So closely had she identified herself with India's people that she had ceased to call herself American. There is scarcely a phase or department of mission work among Christians, non-Christians, foreigners, or natives in which she was not at some time engaged. Work in the city and in the district; in schools and in churches; for boys and for girls; for men and for women; medical work, evangelistic work, zenana work, educational work, the training of workers and the later industrial work, have all engaged her interest, effort, sympathy, and support. The last fif-

MRS. MARY E. BISSELL

teen years of all this service has been done in her widowhood; and apparently with redoubled devotion and application to make up for the reliable leading she had lost.

In Ahmednagar she has had charge of schools for Christian and non-Christian children, and served the longest term of all appointees as superintendent of the Girls' Boarding School there. She has directed a large force of Bible-women; has herself visited countless homes of the high caste, the low caste, and the no-caste; has regularly conducted well-attended daily and weekly women's and mothers' meetings; has arranged and conducted courses of study and examinations for the instruction of Bible-women working in and about Ahmednagar; has translated and composed many hymns used in churches and schools all through the Marathi country; and has prepared stories and books in prose and poetry in the vernacular. She wrote a paper, out of her long experience, on "The Training of Bible-Women" for the Bombay Decennial Conference of 1892. She fitted her nine children for American schools, as they left her each in his or her turn. In the districts about Ahmednagar she has toured often for months together, at one time superintending the north Ahmednagar, or Jeur, district alone, with its six churches, ten schools, and scores of Christian families. Her sacrifice of time and strength, as well as of money, either begged or personally contributed, during the various famines through which she has passed and the plague epidemics of the last fourteen years, has been without stint or restraint. Her care of the countless poor and sick, who were always with her; her sheltering the sinning, lifting the fallen, encouraging the good; her going about as a servant of all who needed her, was like her Master. Like Him she came to live and to give for the people she loved.

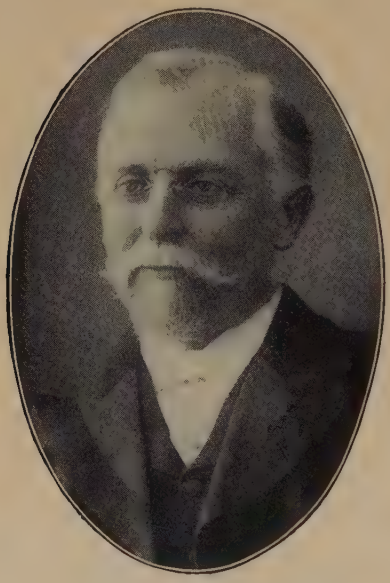
She has had the joy of seeing two sons and two daughters, for a longer or shorter period, join the same mission and work in the same city. Seven of the nine children are living. All went to college. Four sons studied for the ministry. There are eleven grandchildren. It was not until her last furlough, in 1896, that Mrs. Bissell had seen them all.

Five years ago the Marathi Mission and the communities for which she had labored most gathered to celebrate the jubilee of her arrival in India. The practical outcome of this was the building of a jubilee memorial chapel in the village of Jeur, where Mrs. Bissell had labored for many years, and where there is a large Christian community of the outcast classes. These people, despised and rejected of men, were among her favorite converts.

The close of this long life was after a lingering illness, during which her daughter Emily was with her, as were missionary co-workers, physician, and nurse, ready with every assistance. In the gradual breaking down of the sources of strength there was not any intense suffering, nor was there entire freedom from pain. Mrs. Bissell's spirit left her body on Saturday night, April 21, at the Hill station of Panchgani. The body was borne to Mahableshwar, eleven miles away, and laid in the beautiful hill cemetery beside the grave of Dr. Bissell.

Mrs. Carrie E. Atkinson, of Japan

Most unexpectedly we have received the sad tidings of the death of Mrs. Atkinson, wife of Rev. John L. Atkinson, D.D., who for nearly thirty-three years has been connected with the Japan Mission of the American Board, residing during all this period at Kobe. Mrs. Atkinson was born at Charlestown, Mass., September 4, 1848, and was the daughter of Rev. Jesse Guernsey, who was for several years superintendent of home missions in Iowa. She was educated at Iowa College, Grinnell, and was married to Mr. Atkinson July 29, 1869. For four years they were engaged in pastoral work in Iowa, and were then led to offer themselves to the American Board, and were appointed to Japan, arriving at Kobe September 28, 1873. No



JOHN L. ATKINSON, D.D.

MRS. CARRIE E. ATKINSON

Kumi-ai church was then in existence, and there were not more than twenty Japanese Christians in the empire. They have lived to see Kobe, which was their residence for thirty-three years, become a strong center of missionary work, with a flourishing college for young women.

It is interesting to find in the testimonials given prior to Mrs. Atkinson's appointment as a missionary a letter from President Magoun, of Iowa College, in which he speaks of her as follows: "She was quite young when she came here, but of brilliant attainments and promise as a scholar, her mind marked by easy and rapid acquisition, her power of clear expression and communication superior to most of the young ladies, and her disposition lovely and winning. This she was by nature. She found Christ here in a quiet way of conviction, consecration, sorrow for sin, and hope, developing an extremely

interesting Christian character. Her lamented father often spoke of the spiritual progress she made at that time as fulfilling his dearest and most loving hopes for his daughter."

Mrs. Atkinson's time and strength were, of course, largely devoted to her household duties, having a large family, but she had much to do with the educational work both among Japanese and English. Her home was open to missionaries and others who were passing through Kobe, and she was widely known and beloved by those with whom she was associated. Americans, English, Germans, and Japanese found in her a friend and helper. Their esteem for her was clearly shown at the time of her death by the multitudes of floral tributes and letters of sympathy which were sent to Dr. Atkinson, speaking of her great worth and their sincere sorrow at her death. Mrs. Atkinson died April 18, and the funeral services at the house and at the grave were conducted by Dr. Pettee, a company of Japanese girls singing hymns of trust and faith. The sympathy of a host of friends and associates, not only in Japan and the United States, but in all parts of the world, will be extended to Dr. Atkinson and his family in their sad affliction.

The Foreign Missionary Work of the United Brethren in Christ

By Secretary S. S. Hough, Dayton, O.

What John Wesley was to the English-speaking people of the United States, that Philip William Otterbein and his associates became, in a large measure, to the Germans of Pennsylvania, Maryland, and Virginia. The period of transition from the German into the English retarded somewhat the organized missionary activities of the United Brethren in Christ. But in May, 1853, the General Conference authorized the formation of "The Home, Frontier, and Foreign Missionary Society," and elected J. J. Glossbrenner president, John C. Bright recording secretary, and J. Kemp treasurer. These officers with nine other persons, three of whom were laymen, constituted the Board of Missions. The first annual meeting of the board was held in Westerville, O., June 1, 1854. Among the early resolutions on record are the following:—

1. *Resolved*, (*a*) That this missionary board will make it a primary object to give the gospel of Christ to all men, in its unmixed and original purity.

(*b*) That the first Monday evening in each month shall be set apart for prayer for the success of missions.

(*c*) That every Sunday school in the church be made auxiliary to the Missionary Society.

At its first meeting the board decided to locate its foreign missionary work in Sierra Leone, West Africa. W. J. Shuey, D. C. Kumler, and D. K. Flickinger were appointed the first missionaries, and they sailed from New

York in January, 1855, landing at Freetown March 1. The second mission was opened in Tokyo, Japan, in 1895, and a third at Ponce, Porto Rico, in 1899.

The Woman's Missionary Association of the church was organized in 1875. While operating independently, this association works in harmony with the Foreign Missionary Society. Two years after its organization its first missionary, Miss Emily Beekan, was sent to Rotifunk, Sierra Leone, West Africa. In 1889 a mission was opened by this association in Canton, China, and in 1901 in the Philippine Islands.

In West Africa, after a long period of struggle against fevers and broken health and seeming fruitless toil, the hope for the spiritual conquest of the

UNITED BRETHREN CHURCH, FREETOWN, SIERRA LEONE, WEST AFRICA

colony began to brighten. A large number of natives, including some of the chiefs, were converted. The mission began to be placed on a sound basis. Then came a supreme test when in 1898 the interior tribes arose in rebellion against the British government and swept down over the country, destroying nearly all our mission property, putting to death seven of our missionaries and scores of native Christians, and completely scattering the church membership. During the last eight years a complete reconstruction has taken place in Africa. New buildings at a cost of $59,000 have taken the place of the ruins. Twenty-four stations, with a day school at each, have been opened. Eighteen months ago the Albert Memorial Academy was opened in Freetown, and already fifty-nine students have been enrolled. A

building for the academy is now in course of construction, which, when completed, will be modern and convenient, costing $16,000. The money to cover the full cost of the building has been secured.

STUDENTS AND TEACHERS, ALBERT ACADEMY, SIERRA LEONE, WEST AFRICA

In each of the five fields where as a church we have started missionary work only a beginning has been made. During the year ending April 1, 1906, there was an average net gain of twenty-five per cent in the member-

ship. We have at present a communicant membership of 1,821; "seeker-members," 1,240; native workers (including pastors, evangelists, and preachers), 125; and fifty American missionaries, twenty-three of whom are men and twenty-seven women. Total value of mission property, $115,255. The contributions to both home and foreign missions the first year, in 1854, were $3,450. The offerings for foreign missions alone last year were $70,000. Total contributions since the organization of the societies, $2,500,000. About one million of this amount was expended for foreign missions.

At the General Conference in May, 1905, the missionary work of our church was reorganized. The Home, Frontier, and Foreign Missionary Society was separated into "The Foreign Missionary Society of the United Brethren in Christ" and "The Home Missionary Society of the United Brethren in Christ." Each department is now being presented separately on its merits to our people. This change is meeting with universal favor. An educational campaign has been inaugurated to enlist every member of the church in the interests of foreign missions. A weekly, and in some cases a monthly, system of offerings to missions is being introduced, and already some congregations have increased their offerings to foreign missions more than two hundred per cent. Sixteen local churches have each definitely decided to support a "foreign parish" this year. One thousand one hundred and fifty young people have been enrolled in the study of "Daybreak in the Dark Continent" during the last eight months; and 438 students in our colleges have been pursuing a similar study, forty-two of whom are volunteers for foreign service. The word that is most popular with us now is "*forward*."

From the beginning of our foreign missionary work there has been the most cordial coöperation with the work carried forward by the Congregational Church. At the second meeting of our missionary board, in July, 1855, the following resolution was approved: "That a committee of two be sent to the annual meeting of the American Missionary Association to be held in Chicago, September 26, 1855, and that they are hereby authorized to enter into an article of agreement respecting proposed coöperation in the work of missions in Africa." The association, in the years that followed, was so friendly that in 1882 the American Missionary Association entered into an agreement with our board to turn over to us the "Mendi Mission," consisting of several stations, well equipped with buildings. With this transfer came a large support for six successive years from the Congregational Church. In Japan, also, we have had federated work. Rev. J. Edgar Knipp, from our denomination, in 1900 joined the teaching force in the Doshisha University. It is but natural that the reflex influence of this practical coöperation in the foreign field should now be a powerful factor in promoting organic union in the United States.

The Medical Work of the American Board

By Secretary James L. Barton, D.D.

Most of the miracles of our Lord Jesus Christ were performed to relieve physical suffering. Christ was a missionary in general and a medical missionary in particular. It was some of his miracles of healing that gave him the widest local favor and that led the people to flock to him in multitudes.

Modern missions have in this particular followed his example, and have sent out many trained physicians as missionaries. These have gone in the spirit of the Master, and have, to the limit of their ability, ministered to the physical needs of the people to whom they have gone, curing diseases, relieving pain, and exhibiting the Christian spirit of gentleness and love.

In the eyes of the people in many lands, these medical missionaries are working miracles by nursing, medicine, and surgery, miracles not less impressive than were those wrought by Christ himself. The value of medical missions has been so fully demonstrated that no word of commendation or proof is needed now. The poor woman in India who said, after spending three weeks in a missionary hospital, "I have been three weeks in heaven, attended by angels," expressed what multitudes have felt who for the first time experienced real Christian kindness accompanied by thorough medical care and skill.

A man of considerable intellectual ability declared, after receiving the prolonged attention of a missionary physician: "I have never been able to understand Christianity until now. I do not wonder that all the world is becoming Christian." He became one. The Chinese Commissioners when in the United States spoke especially of the value of medical missions in China, and plead for more medical missionaries. In all lands the medical missionary has always received a hearty welcome, and his services have not only met the approval of all classes, except the native "medicine men and doctors," so called, but Christian physicians have been accorded privileges and honors not usually granted to missionaries in general.

The need of medical mission work becomes more apparent when we bear in mind that, for the most part, missions are carried on in the tropics, where tropical diseases are common and where there is no general scientific or sympathetic treatment for human ills. The native medicine men and women are crude and cruel in their practices, always increasing suffering, aggravating the disease, spreading contagion, and frequently causing death. They practice no surgery. One needs but to pause for a moment to imagine the awful condition of the people living under such circumstances.

It was impossible for Christian missionaries to settle in countries like Africa, India, China, and Turkey, and not at once begin to do something for the physical relief of the suffering people about them. This led to the sending out of able, consecrated physicians as missionaries. Wherever these missionary physicians located they opened dispensaries, usually in their own houses, to which the people could come daily, be examined, and receive

treatment and medicines. In order to provide for the severer cases hospitals became necessary, and consequently were established.

Many of these so-called hospitals were crude at first, and some are so still; but they were and are always far better than the homes of the patients, and they are always under the doctor's care and control. Major surgical operations cannot wisely be performed in the Orient unless the patient can be separated from his daily surroundings and placed under strict medical supervision. Some of the missionary hospitals are now substantial, commodious, and well-equipped institutions, adapted to the needs of the field. Others yet require better equipments.

There is always a dispensary connected with every hospital, and often a dispensary is opened remote from the hospital, so that aid can be given to more people than can reach the central hospital. From these distant dispensaries important cases are brought to the hospital for prolonged treatment. The missionary physician raises up native medical assistants who become expert dispensers, dressers, and even, as in some cases in Turkey, well-qualified physicians. As these are multiplied, the blessings of the work greatly increase.

The main medical work of the American Board is carried on in India, Ceylon, Turkey, China, Africa, and the Pacific Islands. Medical work was most effectively begun in Japan; but as the Japanese young men perfected themselves in the profession the need of foreign doctors diminished, so that there is no real need today of American missionary physicians. Many of the Japanese physicians are earnest Christian men. In the other countries in which we have medical work the people are in great need, and there is no prospect that this need will diminish for many years. In these countries only the merest fraction of the people are yet reached with the blessings of medical help. In most cases, one missionary hospital and dispensary are the only institutions of the kind for a population numbering from one to many millions, and covering an area of many thousand square miles. People often travel more than a week to reach a missionary physician, and far too frequently death overtakes them on the way, or they reach the hospital too late to be helped.

Not only is there no crowding of missionary hospitals in the same territory, but often their fewness in vast regions densely populated seems to cast a reflection upon the earnestness and purpose of our missionary enterprise.

This medical work is more nearly self-supporting than one would naturally expect it to be. It has been discovered that the Oriental appreciates best that which costs him something. A medicine for which he has paid nothing may or may not be taken, according as it pleases the palate of the patient. Experience has shown that it is better to ask those who can to pay something, even though it be the merest pittance, for medicines received. Many wealthy natives experience the benefits of the hospitals, or are attended in their homes by the missionary physician, and they are for the most part glad to pay something for the privileges they enjoy when informed that the

money thus given will be used to keep up the establishment so that the very poorest can enjoy the same blessings. There are many cases where a single patient has given, in the form of a fee or a thank-offering, enough to pay a good part of the expenses of the hospital attendants for the entire year. While medicines cost more in the mission field than they do in this country, since the expense of transportation and breakage must be charged to the original cost, yet on the other hand the wages of the attendants are very low, and the cost of food, when especially prepared invalid foods are not required, is equally low.

In no case are the poor turned away or neglected. These are visited in their homes by the physicians and are given all of the privileges of the hospitals and dispensaries, the same as the rich, even when they can pay nothing for what they receive. This very fact is in itself a most emphatic demonstration to the people of the Christian view of the worth of man. It is a new idea in the East that men need not be measured and classed by a standard of caste, rank, or wealth. The natives often marvel to see a missionary physician as ready to visit a poor, poverty-stricken hovel, in response to the call of distress, as he is to meet the call that comes from those high in rank and position. In every case the mission hospital is most emphatically Christian. It is the concrete illustration of the gospel of self-sacrificing fraternity and love.

Beginning with the earlier and crude appliances of the missionary physicians in Ceylon and Turkey, the medical work of the American Board has steadily grown until it has assumed surprising proportions. At the present time, under the American Board, in Ceylon, India, Turkey, Africa, China, and the Pacific Islands, there are thirty hospitals and forty-six dispensaries, making a total of seventy-six medical institutions purely and distinctly missionary, and ministering to the terrible needs of suffering humanity. Five of the hospitals and eight of the dispensaries are for women, and receive their support from the Woman's Boards.

Last year these institutions cared for over 330,000 patients. Some of these were in the hospital for a longer or shorter period, while others received help at the dispensaries or by a visit of the doctor at the home. These hospitals are found in thirteen of the twenty missions of the Board, and in each case are the only means afforded the people for skilled Christian medical care in times of accident, disease, or special need.

This medical work is under the direction and care of thirty-eight American missionary physicians, who are assisted by a much larger number of trained native associates and assistants. These American physicians are all graduates of some of the best medical schools in the United States or England, and many of them had wide experience in hospital practice in this country before going out. These are all appointed missionaries of the Board, selected with great care and sent out to represent Jesus Christ.

Besides the number of regular hospitals mentioned above, there are three leper hospitals in the Marathi Mission in India which are under the care of our mission, but for whose support the "Mission to Lepers in India and the East, of England," makes ample provision.

When one contemplates the conduct of thirty hospitals and forty-six dispensaries treating annually 330,000 patients, never turning away the poor, he is almost forced to imagine the annual expenditure of a large sum of money to support so large a medical work. When the extreme poverty of most of the people of the Orient is taken into consideration the impression deepens.

It is an interesting and even surprising fact that for the support of the twenty-nine American missionary physicians and their families, and for all of the expenses connected with the conduct of twenty-five hospitals and thirty-eight dispensaries, including attendants, assistants, and supplies, the American Board is paying this year (excluding the amount paid by the Woman's Boards for the support of that part of the medical work directly dependent upon them) only about $40,000. In other words, $40,000 a year extra paid into the Board's treasury would meet all the cost of the regular conduct of all of its specific medical work, apart from that supported by the Woman's Boards. This includes all that is paid from the treasury of the Board (still excluding the Woman's Board) for the support of twenty-five hospitals, thirty-eight dispensaries, twenty-nine physicians and their families, and for all other expenses, but does not provide for new buildings or enlargements. This is an average of less than $1,800 for each hospital, taking no account of the dispensaries. To put the same facts in another form, each male missionary physician costs the Board annually upon an average only about $1,400, which covers all his medical work, including hospital and dispensaries, medicines and assistants.

These are facts that speak for themselves. Their mighty import is grasped only when we remember that last year this work, carried on by the missionaries supported by the American Board treasury, apart from the Woman's Boards, reached nearly 265,000 patients, few if any of whom could have received any medical help whatever, had it not been for these medical missionaries and their hospitals and dispensaries. No words can express the blessing this work carries to those who have no helper.

We cannot curtail this work. The cry of the poor, helpless, suffering humanity, rising from the dark and cruel habitations of men, urges that we do even more in our Christian response. We cannot close the doors of these dispensaries and hospitals, neither can we recall these Christian physicians from their important post of duty and service.

The Prudential Committee asks for immediate, special, and specific gifts to support this medical arm of our Christian service for the world. Where can $40,000 do more for humanity? Where could an endowment accomplish as much for the perpetual relief of those who else would suffer in hopeless despair without a word of kindness or the outstretched hand of loving skill? The Prudential Committee will gladly act as trustees for funds given for this medical department of the Board's work, either for present expenses or as an endowment.

Wonderful Meetings in Sendai

By Rev. John H. DeForest, D.D., of Sendai

THERE have been great and blessed Christian meetings in Sendai before this in which a foreigner was the conspicuous speaker, and the greatest of them were those in which Mr. John R. Mott and Dr. Charles C. Hall participated. But no foreigner appeared in this series of meetings, held from April 6 to 22. It was wholly a Japanese movement. So far as I recall there has never before been anything like it in Japan — daily meetings, morning, afternoon, and evening, for two weeks and a half in one place, with increasing interest and with no foreign help.

The men who came to conduct these meetings with but one exception were all from Mr. Ebina's church in Tokyo. He was the chief speaker in the afternoon and evening meetings. It was a revelation of the spiritual power of his church to see such men as Professor Uchigasaki, of the Waseda University, Mr. Oyama, one of the brilliant writers of the capital, and Mr. Kobayashi, one of the successful merchants of Tokyo, stand with their beloved pastor and witness to the value and necessity of the religion of Christ for Japan.

The first meeting was held in the Educational Hall, where some five hundred persons were present, among whom were many distinguished officials. A brief description of this meeting will give the clew to nearly all that followed. The fat, smiling, irresistibly witty professor of literature, Uchigasaki, carried his audience through the geography and mythology of Europe, contrasting Japan in such an inimitable way that laughter and applause often drowned his words. He won their hearts as well as their minds, and then broke into what Christianity is, why he himself couldn't resist it though he tried, and why his deepest conviction is that Japan must become Christian. It was a profoundly sympathetic appeal on a high plane right to the hearts of his hearers.

Rev. Mr. Hori, of Maebashi, followed, and impetuously urged, in God's name, that every one who wanted to do his best and be what God wanted him to be should seriously examine himself until he found out how imperfect and faulty and sinful he was, and then he would want to cry to heaven for help and deliverance and salvation.

Mr. Ebina, whom it is safe to call the greatest preacher in Japan, a man so broad and true and sympathetic that he is honored and trusted by thousands, then held the audience on "Japan's Need of Spiritual Awakening." He avoids all side issues, makes frank concessions that disarm criticism, and then pleads for honest consideration of God's priceless gift in Jesus Christ. He speaks with authority based on wide knowledge of world thoughts, and with such sincerity that every one feels that if he is to yield to Christian truth there could be no safer guide than Ebina. He said in so many words: —

"I am going to show you, imperfect though I am, the very heart of

Christianity. I shall take you to Christ himself. And if God uses me to open before you the truth, so that in your deepest heart you begin to recognize it, then I appeal to you as true men and women frankly to yield and join us in open acknowledgment of the divine Christ. But if you detect any error in our reasoning or any concealment of facts, then stand up and oppose us. If you have doubts come and talk with us face to face, and see whether we cannot help dispel the doubts. Be true to your best selves while we hold these meetings. That is all we ask. If you cannot yet believe in the God I am telling you of, it may sound presumptuous, but I ask you to believe *me*, for I know that this God of Jesus lives, and there is nothing I know so certainly as this."

There were a thousand in the Representatives Hall to hear these men, but nearly all the meetings were held in the Kumi-ai church, which holds about one hundred and fifty. It was filled every evening. Some of the subjects were: "The God of Jesus Christ," "Christ's Attitude towards God," "God's Attitude towards Men," "The Ethics of Christ," "The Providence of God," "The Essence of Christianity," "The Christ of the Cross." It was an education in religion to hear these men, and so many Christians in the city wanted to come that a notice had to be hung up — "Only inquirers admitted." For even the aisles were crowded.

The thoughts of the speakers were cast, as was natural, in a Japanese mold. No foreigner could have told as Mr. Ebina did why Christ was born in Judea. "It was for the same reason that Togo and Kuroki were born in Japan and not in Korea. No place could have produced Shaka but India, and no history of Greeks and Romans and Chinese could have produced Christ. Only Judea could do that."

I was very much interested at times in the gestures of these men as they spoke from their own experiences. Japanese psychology until recently was very like that of the ancient Jews, locating the affections in the bowels. In all ancient lands the bowels used to yearn, and they haven't gotten over yearning here in Japan yet. When these profoundly earnest men emphasized their appeals to the deepest feelings of their hearers, two hands uplifted high would descend with a whack over the bowels with such force as to make them yearn all through. Or if the appeal was to "open your bosoms wide to the truth," both hands in claw-shape met on the breast bone and jerked outward with a force that threatened to tear off coat, vest, and even shirt. Gestures that for ages have been associated with Japanese fencing and wrestling were also in evidence when the appeal was to fight for righteousness and conquer for Christ.

So these meetings began and continued until the second Sunday, when thirty-four men and women were baptized. The movement continued till the following Thursday, when twelve more were baptized. Prominent people of the city called on these men to express their thanks for this in every way helpful work. Merchants were touched as never before by the quiet, modest, and sincere work of the "Banzai Tooth Powder" man. Every school in the city above primary grade welcomed these men to their school and had them

address the students. Two of this band of workers, Professor Uchigasaki and Dr. Oyama, were students in the government college here six or seven years ago, and the college boys were exceedingly demonstrative in their applause when these graduates appeared on the platform. One said, "The first impression I had of Christianity was some six years ago, when Mr. Ebina stood on this platform as a representative of the teachings of Christ."

During these two weeks I have been impressed with many things of large size. These men have been our guests the whole time, and our home has been blessed with their delightful presence. The entire house resounded at times with the side-splitting laughter of their jokes, many of which even a foreigner could understand. Again, every room (even bedrooms) has been requisitioned to give callers a chance to have a personal word with the different members of this band, and you could easily see as some of these inquirers left the house that the joy of having decided for Christ was theirs. Our home never came nearer to being an international Christian convention and a first-class temple of God than it did during these two weeks.

Before the meetings began Mr. Ebina wrote Mr. Hori that the Sendai movement must be the "Yalu River of Christianity." Just as the nation anxiously awaited news from the first land battle with Russia on the Yalu, believing that the first great victory would mean victory every time, so the other four centers at Hiroshima, Kumamoto, Tosa, and Nagoya, where similar meetings are to be held, will be profoundly moved by the success at Sendai. Just as there was a careful study of conditions on the Yalu, so the conditions of Northern Japan were studied, and two graduates of the college here, who know well the heart of the people, were selected as lieutenants under Mr. Ebina's direction. The work was done "as prearranged." And the newspapers were a most friendly aid by their sympathetic daily reports.

* * *

Want in India

THE reports from various sections of India while not indicating acute famine yet show that there is much suffering, and that mission work is greatly hindered because of the struggles of the people to secure the means of subsistence. Mr. Hazen, of Sholapur, writes that the price of food grains in the month of March was more than double the usual rate at that season. The government has opened one or two relief works within the district, and has given employment upon roads to those who are suffering. The high price of food bears heavily upon the boarding schools, and the mission faces a deficit in all these schools. The closing of the schools would mean the cutting off of the government grant and the lowering of the standard of education for Christian pupils. The situation is very depressing to our missionaries, and they know not which way to turn.

FOR THE YOUNGER PEOPLE

A Hill Town in Turkey

By Rev. George E. White, of Marsovan

IMAGINE the face of nature wrinkled up into an irregular array of magnificent mountains 2,000 to 4,000 feet high; the beautiful Black Sea spread out like a map forty miles away; the hot lowlands forming the delta of the historic Iris River furnishing rich fields for the cultivation of rice and other semi-tropical products; the Iris itself winding among the foothills far below; on the mountain slopes patches of virgin forest, between which corn fields have been cleared, not lying flat, as sober corn fields should do, but standing tipsily at all angles of inclination from the perpendicular; the scattered houses built in the clearings, with the smoke curling up from the chimneys and the sound of the woodman's ax ringing through the clear autumn air; the new church building rising like a huge wooden box on yonder spur of the mountain — imagine all this, and you have the picture before me as I write these lines.

The kingdom of Trebizond was not added to the Ottoman empire until after the fall of Constantinople in 1453. When the waves of Mohammedan conquest broke over that ancient domain many of the people were exterminated; others to save their lives cried, "There is no god but God, and Mohammed is the prophet of God," while still others fled to the mountain tops, and there in poverty, ignorance, and seclusion preserved the Christian name. Some later wave of persecution or disturbance, about two hundred years ago, drove certain Armenian pilgrim fathers from that region to form these hamlets here under the sway of a just and energetic "*dere bey*," or feudal lord, to whose descendants the peasants must still pay a fixed annual rent, as the Irish peasants pay to their landlords. These hilltops are blessed with abundant air, water, and children. A man is usually a grandfather at forty, and some persons in old age can count sixty to eighty living descendants.

The condition of these friends is hard. Almost every house has some one lying sick in it. They wring their scanty crops of corn and oats out of the thin and stony soil only to have, perhaps, a quarter of their whole produce eaten up by the taxgatherer. There are no fruit trees here, all having been cut down because of the heavy taxes levied upon them. Now, when a new industry might be introduced to advantage by the planting of hazelnut trees, the people hesitate to undertake it, lest the burden of additional taxes imposed exceed the entire profits. An early missionary asked the people what they had to eat. They answered: "Bread, of course, when we can get it. True, it is made of corn meal and so is not so strong as wheat bread."

"What else do you have?" continued the foreigner. "Why, we generally have salt," was the reply. Many cannot find even bread and salt enough without perpetual recourse to the money lender, who charges two to ten per cent *per month* for his meager advances of money.

When the first missionaries visited this place the old Armenian churches were Christian in little else than name. The people, like all the rest of Turkey, feared the evil eye, and wore amulets and charms to break its power. They put branches of a thorny plant across their chimneys in the form of a cross to prevent witches from coming down and strangling the little children. A person sick of malaria sought relief by visiting a sacred grave, offering a

THE OLD KAPOU KAYA CHURCH
Roof covered with stones

prayer through the intercession of the saint buried there, and tying a rag to a bush near by, with the hope of returning home leaving his disease enchained to the holy spot. I have often seen scrubby trees, like the one in the next cut, tied with hundreds and even thousands of rags. The stones flung about the foot of the tree are supposed to secure "travelers' luck." To the Anatolian the earth, air, and sky are peopled with spirits benignant and malignant, and the casting of a stone upon a sacred heap, it is hoped, will win the favor of the one class and bind the spells of the other. Under such superstitions men pass their days "in bondage through fear."

The gospel message brought hither by missionaries in the days when old men now living were young met the longing of the heart. By the fire-light the New Testament was often read to a listening circle far into the

night hours. Some who never learned to read almost memorized whole books. A church was formed, a building erected, the desire to read, to study, to learn, was awakened.

One youth who learned to read, write, and cast up accounts by the firelight of his home was named Lazarus. He studied two years in the mission seminary at Marsovan, and then was for more than twenty years pastor of this flock until his death two years ago. His church was a building ten paces square, made of heavy planks notched and crossed after the manner of a log house at the corners, as shown in the cut here given. It is open above the rafters to the roof, which is covered with beech shingles held in place by hundreds of stones. A board partition four or five feet high runs from the pulpit to the back of the room, and the men and the women sit on their respective sides. The minister during worship can look with one eye at each part of his audience, but neither part can see the other. Three openings in the wall near the pulpit may once have had glass windows, but long since have been free from any obstruction to the air or the rain. The bell is a wooden bar suspended by ropes and played with two wooden mallets. The last ringing of the bell is the signal for every one to unlace his sandals, leave them in the anteroom, and enter the church for worship.

Before the pastor's death he roused his people to undertake a new building, for the old church had done its work. From their scanty resources they gave $100 for material. Then the pastor sickened, and his end drew near. He called his flock to his bedside, preached to them earnestly and lovingly, and crying, "I cannot hear the sound of the ax," he urged them to complete their new church. Now they are doing it. The American Board made a grant of $176, to which neighboring Protestant churches are kindly adding something more. The eight windows are given by an Iowa Sunday school. The brethren are themselves doing the work of building. They have built roads and drawn the timber; they have obtained and are now shaping and fitting the hardest oaken planks, expected to last 200 years. The foreground in the picture on page 329 is the site of the new church. The new building is larger than the old, and has a gallery for the women. A glad dedication is anticipated.

These Armenians count twenty-five to thirty villages of their stock in the immediate neighborhood, only one other having a Protestant church. But all are influenced. Superstition is fading out. Bibles are found in many houses, are read and accepted as the standard of faith and practice. Schools slowly improve, in response to the demand for them. A Protestant brother was one day in a neighboring community discussing Scriptural religion, when he met the frequent claim that the Protestant gospel is different from that of their ancestral Gregorian, or Armenian, national creed. (The Bible of the latter does contain the Apocrypha.) Finally they agreed to submit the question to the village priest. He said, "Certainly the gospel of Christ is one; we have not two different gospels." "Since that is so," spoke up one of the villagers, "I am done with fasting, for I have read the Protestant gospel, and it has no keeping of fasts in it; but I had supposed

that our gospel was different."[1] So the priest called the Protestant aside and asked him not to discuss such questions with the people; for while the Protestant claims were undoubtedly correct, their utterance was disturbing to the faith of his congregation. I had the privilege, however, of preaching in the Gregorian church now served by that priest a few days ago.

The Protestant pastor in the important city of Trebizond, the pastor of a strong church in Ordoo, the teacher of Armenian in the college at Marsovan, the helpmeet of another young minister, a young woman who was a nurse in a mission hospital until the work proved too much for her strength, a young woman who taught some years and then became the wife of a

TREE WITH VOTIVE RAGS, AND STONES FOR "TRAVELERS' LUCK

Christian business man — all these and others who have rendered service in less conspicuous positions as preachers, teachers, or colporters are from this community. All were educated in the mission schools at Marsovan, and there are now twelve more young people from these hillsides studying there. As the hills of New England played a great part in raising up the men for the Christian development of America, so the hill towns of Turkey are raising up men to be among the future Christian leaders here.

[1] The Gregorian Bible was translated into the Armenian of sixteen hundred years ago, which for the common people is now practically a dead language. Missionaries have translated the Scriptures into current Armenian and Turkish, and the Bible Society circulates them. More than half a million copies, large or small, of the whole Bible, or some part of it, in Armenian have been distributed, an aggregate of one to every Armenian house in Turkey.

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Conducted by Harry Wade Hicks

Missions by Prearrangement

Part III

After choosing the book or books to be studied and forecasting the number of classes and teachers required to accommodate the members whom the committee propose to enroll during the fall and winter, attention may well be turned briefly to the day of the fall when mission study will be presented publicly to the young people of the church.

This day is variously designated, but the name "Mission Study Rally Day" is most commonly used. It signifies that on the day chosen all the energies of the church will be utilized to impress the members of the church with the urgency of the missionary campaign and the importance of current thorough reading and study. A more complete statement of the purpose and program of rally day will be found in a pamphlet entitled, "The Mission Study Class: How to Organize It," published by the Young People's Department of the American Board. But for those not desiring to tarry till a copy of that pamphlet is secured the following outline is offered.

All details should be arranged before early summer, or two months before the day of the rally. The pastor should be asked to preach in the morning on a missionary theme, having for his purpose to create a desire among *all* the people to know more about missions. The Sunday school superintendent may well alter his usual program sufficiently to allow some speaker to press upon the school, particularly for the benefit of the teachers, the importance of missionary reading and information. Then at the evening hour best results will be accomplished by having a union meeting attended by the young people and those older in the church, the usual young people's meeting being merged into the regular service. Every feature of this meeting should be subordinated to the great end of enrolling a large number of young and old in mission study classes. Music may be curtailed. Routine or traditional forms may well be omitted. The speaker should, if possible, be introduced not later than ten or twelve minutes after the hour of opening, in order that not less than fifteen minutes may remain after his address is completed.

The theme should be one appealing to Christians to become informed on missions. Any clear thinker can make such an address if he has convictions concerning the obligation of the church to make the world Christian. Then a full statement should be made by the chairman of the missionary committee, telling of the arrangements for classes. This should be followed by a written enrollment, each person desiring to enter a class being instructed to give name, address, class, and course. The cards should then be collected by the ushers; those who enrolled themselves should be requested to remain for a short time to receive instructions from the teachers concerning text-books, first lesson, and time and place of meeting. The meeting should then be brought to an orderly and impressive close.

Now if such a rally day is properly arranged in advance and the committee are willing to plan in the large, many will take up study who otherwise would not be impressed by its worth to them nor their duty in the matter.

Another important preparatory step

is a June and July personal canvass for members of mission study classes to begin work in September or October, for some will promise for the future what they will not or cannot do in the present. Such a plan preëmpts time. It also guides preliminary thought and reading.

The committee will need to begin early to collect material for class use: Wall maps and blackboards must be provided. Stereoscopic pictures bearing on the country and stereoscopes may, where possible, be bought. The reference library should be ordered early, and a duplicate set placed by the trustees of the town or city library on the public shelves where the public may have access to books on the subject chosen for study. The literature of denominational work in the field should be secured, one set for each teacher. Half-tone pictures of missionaries and mission scenes can be clipped from the missionary magazines, and many valuable clippings can be gathered from the daily and weekly papers and periodicals, particularly the illustrated magazines. These and other accessories, such as curios and photographs, if gathered in advance will prove invaluable to teachers and members alike.

The leaders of classes particularly will need time for preparation. Necessary books for supplementary reading should be provided by the committee. The text-book should be read several times during the summer, difficult subjects new to the leader should be looked up and notes on the reading made, and finally a teaching outline may be prepared. Leading questions should be written out for each chapter, and in every other way the leader should use the summer season for preparation, so that there may not be excessive claims on time and physical strength during the weeks and months when the class is in session.

(To be continued)

The Sunday School Teacher as a Missionary Leader

(Continued from June)

THERE is an unmistakable tendency toward the introduction of formal missionary instruction into the Sunday school. Emphasis on graded work and desire to connect the history of Bible times with our own have conspired to create a demand for manuals to be studied and taught.

Recognizing the desirability of such a method of instruction, and also the difficulties operating to discourage its use, it is important, first of all, that teachers recognize the immense value of *reading* as a form of instruction. Every teacher can form the habit of reading missionary books and magazines, and he must, or his scholars will never "catch the missionary contagion" from him. And when the soul of the teacher begins to be moved by the evidences of God's power among missionaries and people of mission fields; when modern miracles as wonderful as any of the first Christian century are observed and their story is at tongue's end in the class; when a prayer has been answered, or a friend has buried herself or himself among the people of a far country, or a gift of money has borne fruit, or the inspiration of the new fellowship in the sufferings of Christ has been translated into words — then the boys and girls or young men and women of the Sunday school class will follow the lead of the teacher into the realms of missionary literature. No opportunity is more open to a Sunday school teacher than to guide the reading of the pupil by wise recommendation. And if the school library is inadequately equipped with missionary books, let the teachers combine in an effort to add from ten to twenty

carefully examined and chosen works each year.

Some teachers may prefer to utilize one full Sunday a month for formal missionary instruction. If this plan is approved by the officers of the school, there are several manuals ready for use. It should be understood that a monthly lesson for six or eight months is a less valuable method than an equal number of weekly lessons. Furthermore, those who believe in from eight to twelve weeks of continuous weekly study consider that such a course is advisable not every year, but not more frequently than once in three years.

For scholars of high school age and upwards, the text-books used among young people generally, with supplementary denominational literature, are satisfactory. Some may prefer to use a standard biography, like "Mackay of Uganda" or "The Life of Horace Tracy Pitkin," taking one or two chapters as a lesson. Whatever the course chosen, the scholars should be required to read the entire text or assigned parts. Sunday school scholars may be able to participate in an ordinary Bible lesson by appealing to memory. Study of the Bible in the home, in preparation for Sunday school lessons, has waned deplorably during recent years, largely because of omission by the parents to study the Bible, but in part because teachers have not insisted, by proper assignment of work, that the scholars should study. But in mission study personal application is essential, and reading of the assigned portion should be considered a fundamental requirement. For this reason each scholar should be provided with a copy of the book chosen.

For children between fourteen and sixteen years of age there is little or no literature available specially adapted. Such books as "The Story of John G. Paton," or "In the Tiger Jungle" by Chamberlain, or other books equally suited, can be used to advantage. But in each case the teacher must master the material in advance as thoroughly as when preparing a Bible lesson.

There are three small and inexpensive manuals published by the Presbyterian Foreign Missions Library, New York, prepared for use in the Fifth Avenue Presbyterian Church Sunday school by Rev. George Harvey Trull, assistant pastor. These are the following: —

"Missionary Studies for the Sunday School." (First Series.)

This First Series, which has been used with great success, will help bring the scholars into more vital touch with the missionary movement. Each study furnishes the basis for a short lesson in the class, followed by a spirited review and short talk as part of the closing exercises.

"Missionary Studies for the Sunday School." (Second Series.) Junior and Intermediate Grade.

"Missionary Studies for the Sunday School." (Second Series.) Senior Grade.

These studies are issued in two grades, one for seniors and the other for juniors and intermediates, both covering the same general topics, so that the two books may be used jointly at the same time in the different grades of the school. Both home and foreign missions are treated.

These manuals are commended to teachers for immediate use. Others will be prepared as the months and years pass, so that scholars will be able to pass from grade to grade as they advance in years.

Mention should be made of the use of curios, photographs, stereoscopic views, and half-tone pictures among all ages. Map work may well have a prominent place in all Sunday school missionary instruction. The collection of curios and the manual on "Child Life in Japan," prepared for primary and junior departments of Sunday schools, are undoubtedly the best equipment available for the youngest ages. Its value lies in its appeal through the hand and eye as well as the ear.

It is obvious that the Sunday school teacher must *prepare* for missionary teaching if the effort to instruct the children is to be successful. The purpose of all such teaching is to make natural Christians, which means

unselfish or missionary Christians. Teachers are therefore urged to acquire a private collection of missionary literature, to which shall be added each year a few of the best books published. The complete files of the *Missionary Herald* and other magazines should be secured and kept for reference. It is a good practice to read one missionary book a month, and in addition to master one subject connected with missionary history or policy each year. The accumulation of knowledge thus made will so fill up the mind and heart that spontaneity of illustration will follow and authoritative work always be possible.

Another invaluable aid to preparation for teaching missions is acquaintance with missionaries. A leader is made in part by fellowship with men and women who in their own spheres of labor are recognized leaders. Every opportunity, therefore, should be grasped to meet and converse at length with missionaries, recognizing that an informal hour of conversation or social intercourse is generally more profitable than double that time in listening to a formal address.

And still a further aid is attendance upon missionary meetings when persons of recognized ability are to participate. It is discouraging to note how little attention is given by the churches to the annual meetings of the missionary societies and the great gatherings, such as the summer conferences and missionary institutes; for these gatherings have limited themes, and by concentration on the subject at hand they are removed by many degrees of excellence from the popular religious convention. It is safe to say that no person ever sits soberly through an annual meeting of the American Board or a session of a summer conference without emerging a chastened and changed Christian. Such experiences are made available to all Sunday school teachers from time to time, and no cost is too great to pay for frequent participation in such gatherings.

After all has been written and said, the best preparation for missionary leadership is *to lead*. The best way to gain experience is to begin at once to do what needs to be done. The Sunday school is the place for universal missionary instruction. The Sunday school is to make a generous church of the future. Missionaries and ministers are in training in the Sunday school. Those who are to manage the affairs of mission boards are now in the Sunday school. If, therefore, the teachers will begin to do what can be done *now* to teach children the business of the church, all else will follow; and the character of the children, becoming the character of the church, will so transform the church that through her manifold agencies the gospel shall fill every land and be preached with power and understanding to every people.

Letters from the Missions

Zulu Mission

THE NATIVE UNREST

UNDER date of May 4, Mr. Taylor writes from Amanzimtote: —

"With reference to the native troubles you will have seen that later developments have proved rather more serious than were indicated in previous letters. Not that there is any more likelihood of a general uprising than there was then, though the chief, Bambata, on being reduced from his chieftainship raised a small *impi* and is still a fugitive, and affairs have taken on the character of a rebellion, whereas before they were regarded only as native unrest. I was convinced by a later study of the situation at Mapumulo that the guilt of the natives concerned was more deserving of serious punishment than I at first believed. There is no doubt that certain tribes had agreed together to refuse to pay the poll tax. Fighting might easily have taken place if the spark to set it off had fallen before the arrival of a commanding force. The same thing was true in other districts where trouble took place. The poll tax had caused a deep spirit of resentment throughout the colony, but it did not reach the stage of general organized rebellion. The only danger now is in Zululand, where a serious situation might arise should any considerable force of natives ally themselves with Bambata; but this seems unlikely at present.

"In spite of what I have said above, the sweeping off of cattle of disaffected tribes has resulted in great injustice in many individual cases, and it is to be hoped that when the trouble is over such cases will be investigated. Just now people are falling over each other trying to prove that the poll tax is not the cause of the native unrest. Ethiopianism is the favorite scapegoat, and even missionaries come in for their share of blame in some quarters. From such study as I have been able to make I am convinced that religion has had nothing to do with the troubles, but that on the contrary it has had a good restraining influence. This is especially true at Mapumulo, where our people kept themselves entirely free from the disturbances and used their influence in favor of law and order as far as they were able. A good many prominent men are being stirred up to the fact that the present native policy of government is utterly bad, and it may be that when it is all over the final outcome will be for the good of the native and of our work. This remains to be seen, but there are indications pointing that way."

European Turkey Mission

SALONICA

DR. HOUSE reports that the station has attempted this year a series of evangelistic meetings, especially in the Strumnitza and the Razlog districts. In this work Dr. House spent fifty-one days, preaching fifty-five sermons and addresses: —

"Considering the low state of piety prevailing on account of the occupation of the minds of the people by politics and revolution, and the consequent want of preparation for, or inclination to attend such services, it must be confessed the results of these meetings were very encouraging. The congregations were, with four exceptions, large, and in some cases extraordinarily large; the attention was

solemn and marked almost without exception, and evidences of the working of the Holy Spirit appeared in almost or quite every one of the fourteen places visited. The numbers of professing Christians who rose as showing their desire and determination to live more fruitful Christian lives were very large, too many to count in almost every place; and while we ought not to place, perhaps, too much reliance upon numbers in such work as this, it is interesting to know that there must have been between eighty and ninety, at least, either upon their feet to ask for prayers or going forward in the after meetings to kneel in prayer for confession of sin and dedication of themselves to Christ and his service. How deep and lasting the effects are only time will show."

Dr. House adds a detailed report of a great number of outstations, for which we have not room, and concludes his report thus: —

"The statistics, though we never feel quite sure of their accuracy, seem to show a slight advance almost all along the line, in spite of all the difficulties. The communicants have increased from 569 to 630; the additions on confession have risen from thirty-six last year to forty-seven this; the adherents from 1,572 to 1,666; the pupils in our schools from 291 to 318; and the benevolent contributions from 26,725 piasters to 29,884 piasters. It all seems, I will admit, like the dogged advance of patient sappers and miners. Let it be so; we praise God for this. We often repeat to ourselves the old adage, 'Patience conquers all things.' During the recent weeks we have seen, also, glimpses of the Spirit's workings which have refreshed our hearts and strengthened our faith, and we look with longing for a greater and deeper work. Is it not possible that, casting ourselves in humble faith at the feet of our great Master to become his 'servants' in Paul's sense, we may be able in the near future to turn this dogged sapping and mining into the joyful rush of acknowledged victory? God grant that it may be so."

MONASTIR — ALBANIA

Rev. William P. Clarke, in his report of the Monastir station, says: —

"The past year has not seen any special revival spirit. The average attendance at the Sunday morning service during 1905 was 101, and at the Sunday school 106. Since the last annual meeting six have united with the church on confession, all from the Girls' Boarding School.

"The Essery Memorial Orphanage has now a home of its own, thanks to the Bible Lands Missions' Aid Society of England. Last fall a place was purchased a stone's throw from the missionary residence, on the same street, at a cost, including repairs and alterations, of about $2,200. We had wanted to buy the place rented since the orphanage was started, but that proved to be not for sale, and the Lord providentially led us to this place. We have forty children — twenty-eight girls and twelve boys. Twelve of the girls attend the Girls' Boarding School as day pupils, the rest of the children having an efficient teacher of their own. We have not succeeded yet in getting a matron from America to take the oversight of the orphanage.

"Work in the outstations is holding its own and a little more; it is, on the whole, encouraging. They have been visited only once by the missionary."

After mentioning the nearer outstations in the district, Mr. Clarke writes as follows of the work in Albania: —

"Kortcha, in Albania, fifty miles southwest, has since last September again had regular preaching under Mr. Tsilka, who returned there with his family after an absence in America. An attempt to purchase a place suitable for a boys' school was prevented by Greek influence. Such a school of the right kind is greatly needed, and we hope can be

realized in the near future. Mr. Tsilka has a number of boys under instruction in English, which is an aid to friendly feeling. The Girls' Boarding School at Kortcha is again under the principalship of Miss Sevasti D. Kyrias, after her year's absence in America. Last fall the number of pupils reached about sixty-five, including the day pupils; Greek opposition reduced the number to twenty-five or so, but those who left are coming back again gradually."

Eastern Turkey Mission

HARPOOT

Dr. H. N. Barnum, in a letter dated April 16, narrates facts about the city and the district of Harpoot. It was within this district that some of the events recorded in the Old Testament occurred. Here are the rivers Euphrates and Tigris, and the Apostle Thaddeus is supposed to have preached the gospel and established churches throughout this part of the country. Several Christian sects are found here — Armenian, Greek, Syrian, etc.; but their Christianity has lost its power: —

"The missionary field which centers here is about one-third as large as all New England. The city itself is on a mountain 1,200 feet above a beautiful plain, with the Taurus Mountains opposite on the south. A short walk above our houses brings us to a point where we can see the Anti-Taurus Mountains to the north. This city has a population of nearly twenty thousand, the majority of whom are Turks. The surrounding population are mostly farmers, all living in villages. No city in Turkey is the center of so many Armenian villages, and most of them are large. Nearly thirty can be counted from different points of the city. We now occupy forty places as outstations. Once we occupied sixty, but some have been dropped, partly because there was not sufficient encouragement to continue the work, and partly from the lack of funds.

"When I came to Harpoot, in 1859, there was but one small church; now there are twenty-five churches. No district in Turkey suffered as badly during the massacres ten years ago as this, although the city of Oorfa, where some fifteen or eighteen hundred were burned in the Armenian church, had a larger single massacre than any other place in the country. Along with the massacres in this region, houses were burned, the people were stripped of all their property, thousands because they refused to renounce their faith, while some, to save their lives, became Mohammedans. Thousands have emigrated to America from this district and thousands more would be glad to go if the Turkish government would give them permission. Many young men are leaving the country secretly. The massacres and this emigration have had and still have a very depressing influence upon our work. After the massacres more than $300,000 came to us from other countries, and were distributed as relief to the sufferers. The majority of the people are still wretchedly poor, for there is very little business and very little chance to work. Yet in the midst of all their poverty the people practice great self-denial in the effort to support their churches and schools. For every dollar given by the Board for this work the people pay two dollars. If there had been no massacres I think that nearly every church would now be self-supporting. Several of the churches already receive no aid from us."

EAGER FOR EDUCATION

"There has been a great awakening in the matter of education. When we came here probably not more than one person in a hundred knew how to read.

Female education was an unheard-of thing. Our first efforts were given largely to persuading everybody, men, women, and children, to learn to read, so that they might read the Bible for themselves. Young men were brought to the city and taught for several months, and then sent out to teach others. For five months during the winter the villagers were at comparative leisure, so they had time to learn about the truth. These young men taught school and preached, but during the summer months they were called in for more study. In this way the first preachers and pastors were prepared for their work, religious foundations were laid in the cities and villages of this field, schools were established, and a thirst for education was created. This movement has affected the whole Armenian community, and they have gradually developed a fairly good system of education, and to a degree it has also influenced the Turks.

"Thirty-six years ago a Normal School was established for the sake of supplying better trained teachers for the outside schools. This school gradually broadened until it became the Male Department of Euphrates College. Female education has required more push, for it had great prejudice to overcome; but it has had steady growth, till now it has become very popular, and the college has a Female Department, although it is not yet 'coeducational.' Formerly a woman was ashamed to confess that she knew how to read; now the blush comes to the cheek of the woman who says that she cannot read. Even the Turks are opening schools for girls, and we are urged to furnish a kindergarten teacher for them.

"All this has led to a great transformation in the homes of the people. If I were asked, What is the most marked proof of the success of the missionary work? I would point to the elevation of woman and the great change in the family life which has taken place around us. The condition of the Armenian women differed very little from that of their Turkish neighbors. A Turkish harem is little better than a female prison, and a genuine home is a thing unknown to them. We have a good many languages in this country, for this is the land of Babel, but the word 'home' is not found in any one of them, for they have not the thing. But now it is delightful to see genuine family life among those who bear the Christian name. Will you not help us by your gifts and by your prayers?"

Madura Mission

THE ITINERACIES

THE annual report of the Madura Mission, covering the last year, has just been received, and is a very handsome pamphlet of seventy-five pages, prepared by Rev. J. J. Banninga. It is entitled, "Darkness, Dawn, and Day in the Madura Mission," and is illustrated with many handsome photo-engravings. It covers all branches of the work of the mission, and we should be glad to have the space to make many quotations. We can do no better than to present one section of the report — that relating to the itineracies — this section having been compiled from the reports of several missionaries who have been engaged in this form of labor: —

"No work in the mission field recalls more clearly the words of the gospel writer, 'The Lord appointed seventy others and sent them two and two before his face into every city and place whither he himself was about to come,' than the work which is done during an itineracy. At that time the missionary and native pastor, with a band of workers, go from village to village, making known the

glad news of salvation and life everlasting. And no work recalls more plainly and emphatically the words of the Lord himself on that occasion when he said, 'The harvest indeed is plenteous but the laborers are few.' Not only is this work of vast importance, in that it carries the 'good news' into all parts of the district, but it is also intensely interesting, both in its direct results and in its latent possibilities. The word spoken, the leaflet given, and the Scripture portion sold are all seed sown, much of it, perhaps, by the wayside, but some also into good ground where it will bring forth fruit. The need of this work is more money and more men to carry it on.

"Mr. Jeffery thus describes one of his itineracies: 'I took a tent and a band of workers at the beginning of the hot season. In one of the villages there was no shade under which to pitch my tent, so I had it put up in the blazing sun, right next to a little mud temple of the goddess Kali. It was very hot, and the odors from the village were sickening. The tent was my home by day, but when night came the furniture was stacked on one side, and, one of the curtains being raised, it became an "evangelistic hall." All the villagers swarmed into it, and the gospel was preached and sung unto them. On the last evening of the meetings we had the ingathering. The touching, and to me a new, experience was the fact that the poor, ignorant, and retiring women, even in the presence of the men, were the first to arise and say, one after another: "I promise to worship gods of mud and devils no longer. Hereafter I will worship only Jesus." The men followed until seventy persons had accepted Christianity.'

"'Itineracies were conducted in all parts of the Manamadura station during the year. One was a joint itineracy with the Melur agents along the borders of the two stations. Especial efforts were made to sell Bible portions and tracts. The people are almost always glad to receive them gratis, and sometimes will follow us for some distance begging for them; but experience has taught us that a portion given away is practically thrown away, and that the chances of its being kept and read are very much greater if at least a part of its cost is paid, either in money or in grain, vegetables, or fuel in lieu thereof. It was one of the continual surprises to find, on reading or singing from a book that was offered for sale, how many small coins were concealed in even the most unpromising of crowds, and that in the dryest of dry seasons. Even the school children had the copper pieces needed to buy the little, illustrated One Pie Tracts, when once they found they were not otherwise to be gotten. When the coins were not forthcoming on the unassisted merits of a tract or Gospel portion, recourse was had to a common native expedient. In every bazaar there is a custom that the seller should give the cash buyer something extra, on his asking it, together with the purchase. It is not necessary that the gift have any very great intrinsic value, so long as it satisfies the universal human desire to get something for nothing. A picture card, preferably a colored one, often secured a sale where otherwise none was possible. In one case a man ran after us from one village to another to buy a one-half cent Mark's Gospel, and when he got it he promptly insisted on the gift card also.'

"'The principal and the students of the seminary conducted, during the months of January, June, and September, three separate itineracies, which covered twenty-nine days, in which 391 separate villages were visited and the gospel preached to 25,493 people.

"'In the itineracy of June all the teachers and students spent two weeks in camp, visiting the more distant regions to the south of us in the Aruppukottai

and Tirumangalam stations. It was a time of much blessing and enjoyment. Never before did we find the people so willing and eager to listen to our message and so ready to consider its claims. In village after village we were invited to the *Savadi*, or central meeting place of the people, and were surrounded by the leading people of the community, to whom the gospel is no longer new, but whose deepest truths and whose central Figure they desire to know with increasing fullness. The opportunity presented in two of these small towns was perhaps the most touching and beautiful that I have known; and I felt it a joy and an inspiration, as I am sure that my companions felt it, to preach the unsearchable riches of Christ to a people whose spirit of inquiry was thoroughly aroused and whose face was towards the light. Such a work for a theological seminary carries with it a double reward — a new confidence in the gospel itself and in its saving powers, and also a new interest in and hope for this people who have been for so many centuries lying in the shadow of death.' (Dr. Jones, of Pasumalai.)

"The Melur station reports the number of itineracies as 5; days of encampment, 31; days labor of native agents, 239; separate villages visited, 225; number of hearers, 18,833. But Melur station has at least five hundred villages and towns and 340,000 inhabitants, and some of these places are so remote that they have not been visited once in ten years on an average. One of the itineracies was of more than ordinary interest. After visiting several villages during four days the camp was moved to Alagarcoil, where a great festival was being celebrated. Thousands of people were thronging to this hillside temple. The roads were crowded with pilgrims on foot and in many kinds of vehicles. Under the avenue trees were camped whole families and groups of worshipers. In the temple compound were thousands busying themselves at the wayside booths or in the temple precincts. Others were amusing themselves at the 'Merry-go-rounds' or with the toys sold by peddlers. Still others were fulfilling vows, or bathing in the sacred tank and spring. Here were all sorts and conditions of men and women, but the Christian workers used their opportunity and preached and sang and sold literature from early morning till late in the evening. Moving from one group to another, the catechists would sing a song, and then when all were quiet one would preach on the love of Christ or the way of salvation; another song and then another talk. And thus the work would continue until all had spoken and the books and leaflets had been offered to the hearers. Perhaps festivals are not the best places for evangelistic work, but they certainly afford excellent opportunities for reaching vast numbers, and thus the seed is scattered broadcast.

"'This year there have been four tours and encampments with the one purpose of reaching the Hindus in the Palani station. Two encampments were in villages where there are Christians, and two where there were none. In the first tour the camp was twenty miles from Palani in a cocoanut grove between two rather large villages. On this occasion Dr. Parker and her native nurse from Madura joined us. There were also nine catechists and one Bible-woman. The large tent was used for dining and resting in by day, and for sleeping purposes for the two ladies and the female workers at night. A small tent, ordinarily used by the workers, was used as a dispensary by day and for my use at night. The preachers slept in the open air, though the last hours of night were rather chilly. Rising in that chill hour before the sun, and drinking a little hot coffee prepared by the cook under a neighboring cocoanut tree, we would start off two by two to villages within five miles. The same party might visit

two or three villages in a forenoon. On this itineracy I went to several places on my bicycle. One afternoon I went to a village not far from camp and alighted. Some people at once gathered about me. But desiring to see the village and to attract the people, I rode up the long, open place in front of the village and entered at the other end and was riding back through the lanes, when the people came rushing pellmell through the side alleys and passages, and by the time I emerged into the open place again an audience of two hundred, at least, was ready to listen to the two preachers who had just come up. On Sunday a large audience of children and others gathered by invitation in the cocoanut grove, and they listened attentively to the explanation of pictures in a picture roll, and afterwards all received a plantain and those who could read a tract. On one afternoon a little thatched building costing about seven dollars was dedicated as a place of worship in a village near the camp.

"'Dr. Parker's work on behalf of the sick drew a great many people, many as patients, and perhaps more as onlookers. Some preacher or the Bible-woman was always present to talk to all who gathered. Between four hundred and five hundred persons received medical help. Two white ladies were attraction enough of themselves to the people, most of whom had never seen a white woman, but especially when one was also a doctor! They had never heard of such a thing, and men, women, and children would come and sit by the hour and look on. Privacy was impossible, and almost all treatment had to be given in full view of all. During the week of work about five thousand people heard the gospel, but so far as is known no one accepted God's invitation. Some of the shoemakers near the camp said if we would give them a thousand rupees they would become Christians, even though they would lose caste by so doing. As a shoemaker is at the foot of the social scale it is a question what he could lose socially. How little they comprehend — any of them, for that matter — what the gospel really offers.'" (Mr. Elwood, Melur.)

Foochow Mission

FROM SHAO-WU

UNDER date of April 11, Mr. Storrs writes of a twelve days' trip made with Dr. Walker to Kien-nen Vien to attend the spring meeting of the Shao-wu pastors and preachers: —

"In a way those two weeks were the most instructive and interesting that I have had in China. We were five days going and four days coming home; a rainy day, when on account of the downpour the carriers refused to travel, accounting for the difference. One makes a great fuss when he stirs in China. We had five chair coolies for our two bamboo traveling chairs, four load carriers for eatables, dishes, bedding, etc., and some books that we took over for the workers, and our two 'boys' along to look after things, get meals and all that. It was my first experience with inns — traveling by boat on the river one escapes a great deal. The most ramshackly old woodshed in New England would compare favorably with these inns, only that inn would not be incrusted with the smoke of countless fires, and the dust and cobwebs would be several centuries too young. An inn means simply shelter, a bowl of rice and greens, and the omnipresent opium lamp and pipe. The shelter might sometimes be questioned, as I found on the morning after the first rainy night. I had carefully placed my clothes directly beneath a fine leak in the smoky, tiled roof. Our beds were spread on boards supported by primitive stools. Sometimes one had

a little rice straw to lessen the too emphatic presence of the boards. One night I slept on top of a great rice bin and was very comfortable.

"One of the innkeepers we found to be a worshiper of space or emptiness, his shrine being a large sheet of blank red paper with a small mirror above and the usual lettered scrolls at the side. We had our supper and breakfast spread on the end of this great altar table in front of this, with its candles, burning incense, and little brass prayer gong. When later we were having evening prayers at the same place, the mother was going through her prostrations before the shrine on a little round straw mat, and later came to listen attentively to what Dr. Walker and one of the preachers traveling with us said about the true meaning of prayer, although she did not forget to call out to one of her sons, 'Watch out; don't let that incense die down!' I'd give my last cent to be able to talk to the people the way Dr. Walker does at these times. He is an old hand at all that sort of thing, takes the discomfort and the abnormal curiosity of the Chinese with undisturbed equanimity, and always gets in a word in season.

"We saw some splendid scenery. Towering red sandstone cliffs cut into fantastic shapes by the water courses outrivaled the palisades on the Hudson. Gorges filled with great trees and roaring waters, dilapidated but picturesque rest houses and temples, great fields of yellow rape, fragrant rhododendrons, patches of fiery red azaleas on the hillsides, are some of the things that I remember. Crossing one of the high ridges of mountains, we went up roughly paved stone stairs practically continuous for 1,400 feet. Some of the larger cities had fine stone bridges with great arches. Sometimes we had recourse to the clumsy ferry boat, propelled by a man with a long pole. We both of us walked a good deal — a most ridiculous performance if you have a chair, in the mind of the Chinese.

"The four days of meeting at Kien-nen were well spent. Preacher Wong — as I would say, Huang (yellow) — is an alert, earnest worker. He has succeeded in putting up a very attractive and commodious church from the missionary point of view. We dedicated it Sunday — even had firecrackers following the dedicatory prayer. Five were received into the church fellowship — two men and three women. At the communion service I assisted one of our Chinese pastors (Chang), making my first prayer in Mandarin, one that I had written off and learned with no little labor. The house was crowded at nearly all the meetings, between two and three hundred sitting, or standing in the rear. The church has a fine body of Christian women, largely the result of work by the pastor's energetic little wife and his sister, the wife of the bookseller. These preachers, pastors, 'theologs,' and booksellers had come on 'shanks' mare' distances of from thirty to seventy-five miles for this opportunity of Christian fellowship and training in service. That alone, I think, means a good deal of earnestness, don't you? It is a standing wonder to me that these brothers, with so few years of Christian experience behind them and no Christian heritage, seem so thoroughly to have grasped the meaning of the spirit of the Christian's faith. Preacher Wong needs about seventy-five dollars to finish the church and buy the settees — rather primitive affairs, which take the place of pews with us. He has already spent more than seven hundred dollars, some twelve times his own yearly salary. So you see how diligent he has been about the Master's service. I took a picture of him and his family, which you may sometime see if it turns out well.

"Coming back we stopped a half day and the night at Tai-nen Vien, where is also another of our flourishing little churches. In the evening we had a service; five sturdy-looking brothers were examined, two of whom I baptized. The other three were baptized by Dr.

Walker and Pastors Yao and Chang. There was quite a group of us, you see, returning from the spring meeting, and this was a happy sort of after meeting. During our stay Dr. Walker had occasion to call on the magistrate and remonstrate about the ill treatment some of the Christians thereabouts had received for not taking part in the idol processions.

"Much of the time these days I put in at the Boys' School, where we have fifty fine youngsters, all but a few of whom are of great promise. I am trying to initiate the new class (twenty-two) into the mysteries of English. It is taught in our school, not because of its commerical value, which is not inconsiderable in the new day that is fast dawning in China, but because of the remarkable awakening effect it seems to have and the natural discipline that comes from the study of a language not one's own.

"Enough for now, although there's always an endless story to tell about China. Do not feel disturbed about the terrible things that have been happening this winter and spring. China is restless, but not ugly. You'll not forget to pray for these men who are your messengers in this needy land, will you?"

THE NEEDS — THE BOYCOTT

MR. HODOUS writes from Foochow City, April 6: —

"The visit of the delegation of the Woman's Board of Missions of the Interior was very helpful to the mission. We trust that it will be the means of deepening the missionary interest of the home churches. We also hope that more ladies will be sent out to do woman's work and to open day schools for girls. Ing-hok is calling for two ladies, one of them to be a physician. Ponasang is calling for two ladies for evangelistic work, and Foochow City desires two ladies to combine evangelistic with educational work. The opportunities for work never were better. This is especially true of woman's work. The parents are ready to send their daughters to school. We should have several ladies at once to organize girls' day schools.

'Yesterday a mass meeting of those interested in Young Men's Christian Association work was held at the Dudley Memorial Church at Ponasang. There were over one thousand present, all of them young men. The address was given by Rev. Mr. Odell, of Scranton, Pa., who with Mrs. Odell, Mrs. Boies, and the Misses Boies is making a tour around the world, visiting missions, and especially seeing the work of the Young Men's Christian Association. Mr. Beard has found openings to many of the schools, both private and government. He is giving one or more hours each week in several of these schools in teaching English.

"The boycott of American goods does not seem to abate very much, though the people are being urged not to have trouble with foreigners. Recently a shipment of flour was returned to Hong Kong. Mr. Wong Nai-siang, one of Foochow's most earnest reformers, addressed a meeting of about eight hundred students on the subject of 'Reform, and How to Effect a Reformation.' He thinks that it would be well for China to put herself under the protectorate of some great Power for ten or fifteen years. He favors the boycott of American goods, but does not favor the extension of it to schools. Since our trouble last spring we have had no sign of the boycott in the college. Some of the students, however, attend these boycott meetings. Mr. Wong dwelt upon the fact that America never desired territory in China, and in 1900 did all she could to keep China from being divided. In closing, Mr. Wong said that China must not dote on her wonderful past history, but must do away with clan and family partisanship and let the broad love of country take its place.

The great nations of the world were the God-fearing nations; and the young people of China who had learned to love and serve God should give their lives, if need be, to the uplifting of their ignorant and degraded countrymen.

"The evangelistic band preaches every Sunday on the streets of Foochow to large and attentive audiences. Yesterday evening the students of the seminary held an evangelistic meeting in the heart of Foochow City. After the sermon a meeting for conversation about religion was held. The people were loath to leave when the hour became late. The workers had to leave the building first, and then the audience reluctantly filed out."

Notes from the Wide Field

AFRICA

THE BAROTSE MISSION. — The French Mission on the Zambesi River, of which we have heard little since the death of M. Coillard, seems to be progressing in much the same way that it did while M. Coillard was alive. Recently there has been a spiritual movement among the younger people at the several stations. King Lewanika is still disappointing, though not always unfavorable. He comes to church and listens well to the counsels of M. Jalla and his associates. His oldest son, heir to the throne, who has been an imbecile, has recently died, and the nation has been in mourning because of this death in the royal family. Many of the old superstitions connected with mourning were revived, some of them being very brutal and degrading. M. Jalla protested against these customs, and Lewanika resolved anew to put them down. The chiefs agreed to the reformation called for, and M. Jalla writes in great hopefulness as to the good results. He thinks there is a new epoch opening for the Zambesians.

THE HAWAIIAN ISLANDS

THE members of the American Board can never forget the work in the Hawaiian Islands, although that work has been transferred from its direct care to that of the Hawaiian Evangelical Association. Dr. Doremus Scudder has just presented his annual report as secretary of that association, under the heading, "That They Go Forward." He writes in great cheer over what has been accomplished the past year. To be sure the year closes with a debt, and the Chinese kindergarten at Hilo has been closed because of lack of funds; but on the other hand there have been many achievements which cause great joy. The report says: —

"There can be no question that throughout the entire field our churches have taken on new life. This is especially marked among the Hawaiians. A ferment is apparent everywhere. This has centered chiefly upon the cause of temperance, upon higher standards of conduct, and upon aggressive Christian work. Evangelist Timoteo has proved most valuable in quieting disturbed conditions and centering the attention of Christians upon winning men to Christ. Ewa and Kohala are noted examples. Kauai, under the patient, inspiring leadership of Rev. J. M. Lydgate, is constantly shoving to the front. The special reform there has been in elevating the standard of service among deacons and other church officers."

The churches show the best record for many a year. They are of five groups — Hawaiian, Portuguese, Chinese, Japanese, and Union. In all these groups there have been additions to the membership, the Chinese leading them all in growth, the Portuguese coming next. The report further says: —

"We do not have to record a single item in the summary of work done by our

churches where there has been a step backward. It is all positive gain. It would probably be hard to match this story among our churches in any state of the Union."

In educational lines there has been such an advance that it is spoken of as the beginning of a new era. The three prominent Hawaiian schools have been combined, and already no less than 300 students are connected with the "Mid-Pacific Institute," made up of students coming from the many races that people the islands. A location close to Honolulu has been secured, having 300 acres of land, and there is every sign of prosperity in connection with this institute. It is with great joy that we read this cheering report from Hawaii.

BRITISH MISSIONARY SOCIETIES

We have reports of both the London and the Church Missionary Societies as to the receipts for their financial year, both of which are very cheering. The London Society reports that the contributions from the church have increased about $78,000; this increase was owing, not to a few large gifts of wealthy friends, but to smaller contributions from every part of the country, even from the colonies. The receipts met the expenditures of the year within four or five thousand dollars.

The Church Missionary Society reports that during the last three years there has been an average annual increase of some $150,000; the receipts of its financial year just closed amounted to the magnificent sum of $1,910,000, almost exactly balancing its expenditures for the year. There is, however, a deficit from previous years still resting upon the society amounting to about $300,000. These reports of these two English societies are most encouraging as showing a decided increase in missionary zeal among British churches.

Miscellany

Bibliographical

Samuel Hebich of India, the Master Fisher of Men. By George N. Thomssen, Cuttack, India.

Samuel Hebich, the son of a German pastor, was born in Nellingen, in Wurtemberg, in 1803. Becoming a Christian at the age of eighteen, from that time to the day of his death he was filled with a consuming zeal for the conversion of men. As a scholar he was practically a failure, lacking patience to apply himself continuously to any one subject of study. In 1834 he was sent out to India with two other pioneers to found the Basel Mission, located in the vicinity of Bangalore. On reaching India his zeal to preach to the people was so great that he failed to give proper attention to the mastery of the vernacular. Owing to this fact, perhaps more than to anything else, he turned his attention largely to personal work for English civil and military officers and other Europeans. He broke away from the restraint of regular and systematic effort for any one class of people, traveling over extensive areas of India, becoming at that time, therefore, one of the most widely known of Indian missionaries. His efforts in behalf of Englishmen were eminently successful. The story of the life of this unique and yet able man is told most interestingly by Thomssen, who has inserted many characteristic incidents illustrating the life and methods of "the bearded missionary," as he was called. This book of 300 pages deals but remotely with mission problems or with questions gathering about the conversion of India. It is preëminently a biography of a devoted man of God, who possessed little ability and no taste for organizing any form of work, but whose impelling desire and effort were to bring in person to individuals the saving knowledge of Jesus Christ. The book is peculiarly interesting and constantly suggestive and inspiring.

Notes for the Month

ARRIVALS IN THIS COUNTRY

May 16. At New York, Miss Helen Chandler, of the Madura Mission.

May 24. At Boston, Rev. and Mrs. John S. Chandler, of the Madura Mission.

May 24. At Tacoma, Mrs. C. F. Rife and Miss Ida C. Foss, of the Micronesian Mission.

May 31. At New York, Dr. and Mrs. William S. Dodd and Miss Emma D. Cushman, of the Western Turkey Mission.

June 2. At Boston, Mr. and Mrs. R. G. Moffatt, for some years connected with the West Central African Mission, though not under appointment by the Board.

DEPARTURES

May 22. From New York, Miss Bessie B. Noyes, returning to the Madura Mission.

June 9. From Boston, Miss Alice E. Seibert, under appointment to the Zulu Mission; also Miss Alice H. Smith, going out to assist for a year in the Umzumbe Home, Natal. (See page 305.)

DEATHS

February 16. At Carthage, Ill., Miss J. Estelle Fletcher. (See page 302.)

April 18. At Kobe, Japan, Mrs. Carrie E. Atkinson. (See page 316.)

April 21. At Panchgani, India, Mrs. Mary E. Bissell. (See page 314.)

April 29. At Santee, Neb., Miss Sarah E. Voorhees, formerly connected with the mission of the American Board to the Dakotas.

The Missionary Meeting for July

Japan

By Rev. Edwin H. Byington

THE round-the-world missionary trip, in anticipation of the Haystack Centennial (see March *Herald*), spends this month in Japan.

On topics 2, 5, and 7 consult DeForest's "Sunrise in the Sunrise Kingdom" (35 cents in paper), Cary's "Japan and Its Regeneration," and Dr. Gordon's "Thirty Eventful Years in Japan" (15 cents in paper).

(1) Paper: "Japan and England": resemblances and differences in territory, climate, history, spirit, physical and mental qualities, in war and in industries. Audience should vote on question, "Will Japan eventually duplicate England's greatness?"

(2) Paper: "Japan's Religious Beliefs and Practices." Have they helped her?

(3) Paper: "Joseph Neesima": his romantic career, his splendid achievements. (See *Missionary Herald* for March, 1890, and Davis's "Life of Neesima.")

(4) Paper: "The Doshisha": the lights and shadows of its history. (See pamphlet, "The Doshisha," American Board of Commissioners for Foreign Missions. Free.)

(5) Paper: "The Young Men's Christian Association in Japan."

(6) Paper: "Results of War with Russia on Progress of Christianity in Japan." Audience should vote on question, "Would the world be better off if the Russo-Japanese War had never been fought?"

(7) Paper: "History of Kumi-ai Churches." Congregation should vote on question, "Should our missionary churches be expected to conform substantially to the creed, polity, and forms of worship of American Congregationalism, or left free to shape these for themselves?" (See condensed sketch of Japan Mission, American Board of Commissioners for Foreign Missions (free); also article by Dr. Davis in the *Missionary Herald* for December last, and Dr. DeForest's article in the present number.)

For special directions see previous numbers of the *Herald*.

Donations Received in May

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch. 6 48
Bath, Winter-st. ch., G. C. Moses, 50 00
Belfast, Cong. ch. 25 00
Brewer, 1st Cong. ch. 14 95
Bridgton, 1st Cong. ch. 14 00
Hallowell, Old South Cong. ch. 4 00
Kenduskeag, Cong. ch. 20 00
Kennebunkport, South ch., 14.25; 1st ch., 8, 22 25
Portland, Benjamin Thompson, 10; Collection campaign meeting, add'l, 171.45, 181 45
Winslow, Cong. ch. 12 50——350 63

New Hampshire

Bath, Cong. ch., Rev. W. P. Elkins, 1 00
Center Harbor, Cong. ch. 5 00
Claremont, Cong. ch. 1 00
Colebrook, Cong. ch. 10 00
Concord, South Cong. ch. 125 00
Epping, Cong. ch. 4 75
Franklin, Cong. ch. 20 00
Keene, 1st Cong. ch. 30 00
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 94.91; do., W. C. Heath, 3; Franklin-st. Cong. ch., B. W. Lockhart, 15; do., A. P. Seuter, 5, 117 91
Nashua, 1st Cong. ch., Elbert Wheeler, 25 00
Tamworth, Cong. ch. 5 00
West Lebanon, Cong. ch. 10 17——354 83

Vermont

Castleton, Mary G. Higley, 1 00
Chelsea, Cong. ch., toward support Dr. C. W. Young, 19 05
Danville, Cong. ch., toward support Rev. C. K. Tracy, 10 00
East Brookfield, Cong. ch., toward support Dr. C. W. Young, 9 35
Essex, Mrs. Jennie M. Greene, 25
Hinesburg, Cong. ch. 18 25
Lyndonville, Cong. ch. 60 00
Milton, Cong. ch., Geo. N. Wood, 2 00
Newport, 1st Cong. ch., J. R. Akins, 5 00
St. Johnsbury, South Cong. ch., E. H. Cowles, 1 00
Vershire, Cong. ch. 10 00
West Fairlee, Cong. ch., toward support Dr. C. W. Young, 8 00
Williamstown, Cong. ch., toward support Dr. C. W. Young, 12 86
Williston, W. M. Barber, 25 00——181 76

Massachusetts

Amherst, Zion Chapel Cong. ch. 1 00
Andover, Free Christian ch. 57 00
Ashland, Cong. ch., Mrs. H. M. Metcalf, 10 00
Auburn, Cong. ch. 40 00
Belchertown, Mrs. Alice L. Kendall, 5 00
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell, 370; do., S. O. Galloup, 25, 395 00
Boston, 2d ch. (Dorchester), 110; Union ch., 12; Romsey ch., 11.15; French Evan. ch., 10; H. Fisher, 500; Miss Grace B. Cutter, 1, 644 15
Boxford, 1st Cong. ch. 6 93
Bradstreet, H. W. Marsh, 1 00
Brockton, Porter Evan. Cong. ch., Geo. N. Gordon, 10; So. Cong. ch., T. H. Alden, 5; do., C. O. Allen, 1; do., Mrs. E. N. Bemis, 1, 17 00
Brookline, Chas. H. Rutan, 100 00
Burlington, Cong. ch. 6 40
Cambridge, Prospect-st. Cong. ch., to const. Frank W. Cram, H. M., 476.19; Study class, for Africa, .50; C. P. O., 2, 478 69
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 12 00
Dalton, Cong. ch., Rev. G. M. Andrews, 5; H. A. Barton, 5; G. L. Ferry, 5; P. E. Little, 5; F. L. Packard, 5; John Burnside, 2.50; E. L. Clark, 2.50; H. C. Mitchell, 2.50, all for Berkshire Fund, 32 50
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 335 28
East Bridgewater, Union Cong. ch., Rev. W. S. A. Miller, 5 00
East Northfield, Rev. N. Fay Smith, 5 00
Framingham, Plymouth Cong. ch. 126 00
Gloucester, Trinity Cong. ch., Mrs. Willard C. Poole, 5 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 85; 1st Cong. ch., 15, 100 00
Groton, Union Cong. ch. 63 25
Hampden, Cong. ch. 26 50
Haverhill, H. F. W. 1 00
Holbrook, Winthrop Cong. ch. 210 68
Holden, Cong. ch., Rev. T. E. Babb, 2 00
Hyde Park, Cong. ch. 100 00
Lawrence, S. White, 50 00
Leominster, F. A. Whitney, 15 00
Lowell, Kirk-st. Cong. ch., A. G. Cumnock, 50; do., J. A. Metcalf, 15; do., Mrs. L. B. Metcalf, 2; do., Miss S. B. Metcalf, 1; Eliot ch., Jas. Dow, 5, 73 00
Lynn, North Cong. ch. 35 17
Lynnfield Center, Cong. ch. 23 66
Melrose Highlands, F. H. Dickinson, 1 00
Methuen, Cong. ch., Fanny A. Reed, 1 00
New Bedford, North Cong. ch., toward support Rev. F. R. Bunker, 850 00
Newbury, 1st Cong. ch. 24 48
Newburyport, North Cong. ch. 25 25
Newton Center, Chas. T. Leeds, 100 00
Northampton, Edwards ch., for medical work, Pang-Chuang, 178.61; do., S. D. Drury, 15; M. C., 15, 208 61
North Attleboro, Oldtown Cong. ch. 1 50
North Wilbraham, Grace Union Cong. ch., E. M. Scott, 5 00
Pittsfield, 1st ch. of Christ, 96.04 for Berkshire Fund and 10 for Marathi; Pilgrim Memorial Cong. ch., 45; J. S. Sears, 3, 154 04
Plympton, Cong. ch. 3 00
Randolph, T. 50 00
Rockland, 1st Cong. ch., C. L. Rice, 25 00
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 35.80; do., Rev. DeWitt S. Clark, 20; do., Chas. E. Adams, 5, 60 80
Scotland, Cong. ch. 2 00
Somerville, Franklin-st. Cong. ch. 55 67
Southboro, Mrs. A. Bigelow, 25
Southbridge, Cong. ch. 11 00
South Framingham, Grace Cong. ch. 100 00
South Hadley, Cong. ch., of which 5 from Mrs. N. B. Fairbank, 19 52
Springfield, 1st ch. of Christ, toward support Dr. C. D. Ussher, 200; Olivet Cong. ch., 20.25; Faith Cong. ch., C. S. Hurlbut, 10; do., Chas. B. Atwater, 5; South Cong. ch., B. E. Dibble, 5; L., 100, 340 25
Stoneham, Cong. ch. 22 46
Three Rivers, Union Cong. ch. 7 00
Townsend, Mary E. Smith, 1 00
Waltham, Miss C. Warren, 250 00

Westboro, Cong. ch. 65 67
West Boylston, 1st Cong. ch. 6 95
West Medford, Cong. ch., Elizabeth P. Baldwin, 3 00
Weymouth Heights, 1st Cong. ch. 43 47
Whitinsville, Village Cong. ch., Mrs. Kohar Kaprielian, 10 00
Whitman, Cong. ch., A. Craig, 1; Miss A. A. Estes, 50, 1 50
Williamstown, Rev. Henry Hopkins, for the Berkshire Fund, 20 00
Wollaston, Cong. ch. 101 97
Worcester, Bethany ch. and Sab. sch., 15; Pilgrim Cong. ch, Oliver R. Cook, 10; do., Henry Reed, 5; Union Cong. ch., Elmer G. Tucker, 10; Hope Cong. ch., James Gaunt, 5, and E. W. Phillips, 5; Central Cong. ch., Grace E. Mix, 3; Piedmont Cong. ch., Grace Lyman, 2, 55 00
——, Friend, 10 00
——, S. E. A. 1 00—5,620 60
Legacies.—Clinton, Richard W. Foster, by C. L. S. Hammond and Catherine E. Foster, Ex'rs, add'l, 5,000 00
Douglas, Aaron M. Hill, by Walter J. H. Dudley, Trustee, less expenses, 1,496 75
Plymouth, Amasa Holmes, add'l, 2 50
Westboro, Mrs. Harriet S. Cady, by Norman W. Bingham, Ex'r, 5,000 00—11,499 25
17,119 85

Rhode Island

Kingston, Herbert J. Wells, 50 00
Providence, Central Cong. ch., H. A. Hunt, 100; Beneficent Cong. ch., Mrs. J. G. Vose, 50; In memory of Miss Mary G. Campbell, 200, 350 00
Riverpoint, Cong. ch., H. M. Clarke, 5 00
Saylesville, Memorial Cong. ch. 9 80—414 80

Young People's Societies

New Hampshire.—Newport, Jun. Y. P. S. C. E. 2 00
Vermont.—Wells River, Y. P. S. C. E., toward support Dr. C. W. Young, 6 00
Massachusetts.—Boston, Walnut-av. Y. P. S. C. E., toward support Dr. W. T. Lawrence, 225; do., 2d ch. (Dorchester) Jun. Y. P. S. C. E., toward support Paul Wellman, 5; Lawrence, So. Y. P. S. C. E., for Shao-wu, 2; Lynn, No. Y. P. S. C. E., for Sendai, 12.50; Malden, 1st Y. P. S. C. E., for Mt. Silinda, 50; Melrose Highlands, Y. P. S. C. E., 5; Norwood, 1st Y. P. S. C. E., 5; Orange, Central Y. P. S. C. E., 5; So. Framingham, Grace Y. P. S. C. E., toward support Rev. R. S. M. Emrich, 25; West Springfield, 1st Y. P. S. C. E., for Shansi, 10; Worcester, Pilgrim ch. Jun. Y. P. S. C. E., for Sendai, 10, 354 50
362 50

Sunday Schools

Massachusetts.—Attleboro, 2d Cong. Sab. sch., 29.13; Boston, Shawmut Cong. Sab. sch., 25; Bridgewater, Scotland Trin. Cong. Sab. sch., 1; Douglas, 1st Cong. Sab. sch., 5; Hyde Park, do., 5.71; Millbury, 2d Cong. Sab. sch., 25; Montague, 1st Cong. Sab. sch., 2.50; Natick, do., 20.42; Pittsfield, Pilgrim Memorial Cong. Sab. sch., for Pang-Chuang, 5; Somerville, Franklin-st. Cong. Sab. sch., 20; So. Framingham, Grace Cong. Sab. sch., 24.63, 163 39

MIDDLE DISTRICT

Connecticut

Ansonia, The Ten Year Guarantee Pen Co. 15 00
Bridgeport, South Cong. ch., Wm. E. Hatheway, 5 00
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy and to const. Wm. T. Yahnig, H. M., 101.34; do., Henry E. Cottle, 10, 111 34
Clinton, 1st Cong. ch., Rev. C. F. Robinson, 5 00
Derby, 2d Cong. ch., Merrill E. Brown, 5 00
East Hartford, 1st Cong. ch. 32 77
East Haven, Cong. ch., Asa L. Fabrique, 25 00
East Woodstock, Cong. ch. 11 00
Fairfield, W. B. Hill, 2 00
Green's Farms, Cong. ch., E. C. Ellwood, 5 00
Groton, Mrs. Matilda Hyde, 3, and Rev. F. S. Hyde, 2, 5 00
Hartford, 2d Cong. ch., 400; 1st Cong. ch., 100; do., Miss A. M. Stearns, 6; Asylum Hill Cong. ch., Rev. J. H. Twichell, 10; Mrs. Roland Swift, 500; Mrs. Elizabeth C. Russ, toward support Mrs. Chauncey Goodrich, 260; Mrs. Mary A. Cook, for do., 200; Charles C. Russ, for do., 100; Miss Catherine C. Camp, for do., 50; Miss Cornelia E. Camp, for do., 50, 1,676 00
Higganum, Miss Jessie Usher, deceased, 500 00
Kensington, Cong. ch. 25 00
Killingworth, Cong. ch., E. P. Nichols, 2 00
Litchfield, Cong. ch., Miss C. B. Smith, 5 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 67.92; 3d Cong. ch., 12, 79 92
Mystic, Cong. ch., Miss E. M. Denison, 25
New Britain, So. Cong. ch., M. S. Wiard, 10; do., Mrs. H. B. Boardman, 5; do., Lillian F. Thomas, 1; Friend, 2, 18 00
New Haven, Center Cong. ch., Mrs. Thos. G. Bennett, 200; do., L. T. Snow, 25; do., Thos. G. Bennett, 20; do., Mrs. J. B. Beadle, 5; do., Clara E. Emerson, 5, 255 00
New London, 1st ch. of Christ, 57.48; do., E. M. Harwood, 15; do., Friend, 25; 2d Cong. ch., Mrs. L. B. Crosby, 2; do., F. C. Rockwell, 1, 100 48
Norfolk, Cong. ch., of which H. H. Bridgman, 200, 231 73
Northfield, Cong. ch. 3 83
North Woodstock, Cong. ch. 3 25
Norwich, 2d Cong. ch., Emily R. Gibbs, 6; Greeneville Cong. ch., W. Finlayson, 2, 8 00
Plantsville, Cong. ch. 39 05
Prospect, Cong. ch. 10 00
Salem, Cong. ch. 39 00
Sharon, Cong. ch. 16 60
Shelton, Cong. ch., B. S. Hall, 5 00
Somers, Cong. ch., 15.35; W. P. Fuller, 1, 16 35
Stafford Springs, Cong. ch. 48 36
Stanwich, Cong. ch. 5 00
Terryville, Cong. ch., Mrs. Wm. F. Arms, 5 00
Tolland, Cong. ch., Mrs. F. D. Whiton, 5 00
Union, Cong. ch. 7 00
Waterbury, 1st Cong. ch., Rev. John G. Davenport, 25, and Miss Lilian L. Davenport, 5, 30 00
Westchester, Cong. ch. 8 77
West Suffield, Benj. Sheldon, 3 00
Winchester, Cong. ch., proceeds Rev. T. C. Richards's lecture, 13 00—3,381 70
Legacies.—Clinton, Geo. W. Hull, by John A. Stanton, Trustee, 503 32
3,885 02

New York

Albany, 1st Cong. ch., B. R. Wood, 10 00
Aquebogue, Cong. ch. 14 00

Berkshire, Cong. ch., Friend, 5 00
Binghamton, 1st Cong. ch., F. J. Bean, 10; do., Chas. E. Lee, 10; do., W. H. Parsons, toward support Rev. W. M. Zumbro, 10; do., P. H. Bigler, 5, 35 00
British Hollow, Thomas Davies, 50 00
Brooklyn, Clinton-av. ch., Miss Mary G. Pratt, 25; do., Rev. and Mrs. W. S. Woolworth, 25; do., Mrs. R. E. Field, 5; do., Ada Davis, 1; do., Anna B. Woolworth, 2; do., W. S. Woolworth, Jr., 1; South Cong. ch., 45.73; ch. of the Pilgrims, Mrs. Jas. H. Bates, 20, 124 73
Buffalo, 1st Cong. ch., W. K. Howe, 20; do., Mrs. W. M. Farnham, 5; do., Master Farnham, .25, 25 25
Cortland, Mrs. John Holmes, 5 00
Coventryville, Cong. ch. 5 00
Dunton, 1st Cong. ch., Rev. J. G. Roberts, 5 00
Homer, Cong. ch., Rev. W. F. Kettle, 3 00
Honeoye, Cong. ch., of which 40 from Rev. A. C. Dill, 65 02
Jamestown, 1st Cong. ch. 269 75
Lestershire, M. E. ch., John S. Patterson, 5 00
Moravia, 1st Cong. ch. 31 50
Morristown, 1st Cong. ch. 11 58
Munnsville, 1st Cong. ch. 7 10
New York, Christ ch., 36.82; Homer N. Lockwood, 100, 136 82
Oriskany Falls, Cong. ch. 5 50
Patchogue, 1st Cong. ch., 40; do., Mrs. Geo. Smith, .50; Mrs. S. W. Haven, 2, 42 50
Philadelphia, Cong. ch. 3 00
Port Chester, 1st Cong. ch. 3 50
Riverhead, Sound-av. Cong. ch. 29 84
Salamanca, Woman's Miss. Soc. 5 00
Saratoga Springs, J. H. Munsell, 10 00
Schenectady, 1st Cong. ch., J. S. Kittell, 20 00
Sherburne, Cong. ch., Fannie L. Rexford, 10 00
Tarrytown, Mrs. H. F. Lombard, 50 00
Warsaw, Cong. ch., toward support Rev. D. Z. Sheffield, 30 78
Westchester, Cong. ch., toward support Rev. and Mrs. T. S. Lee, 600 00
White Plains, Mrs. E. R. Hubbard, 1 66—1,620 53

New Jersey

East Bloomfield, Mrs. E. S. Goodwin, 5 00
East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 70 56
Elizabeth, W. T. Franklin, 25 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 79 00
Haddenfield, J. D. Lynde, 50 00
Princeton, Lucy Abbott Martin, 100 00
Westfield, Cong. ch., add'l, 200 00—529 56

Pennsylvania

Bristol, Rev. T. Clayton Welles, 10 00
Meadville, Woman's Miss. Soc. 5 00
Philadelphia, Central Cong. ch., Mrs. F. S. Bonney, 5, and Mrs. E. L. Rowell, 3; Mrs. Sarah R. Weed, 100, 108 00
Ridgway, 1st Cong. ch. 44 78
Wilkesbarre, D. J. M. Loop, 1 15—168 93

Ohio

Akron, 1st Cong. ch., W. F. Laubach, 20; do., E. M. Stuart, 20; do., E. M. Brouse, 5; do., C. B. Harper, 5; do., H. T. Lincoln, 5; do., G. C. Sizer, 3; do., Mrs. W. W. Alexander, 2; do., M. S. Gardner, 2; do., G. W. Harris, 2; do., Peter Macdonald, 2; West Cong. ch., Frank Fiebeger, 25, 91 00
Bluescreek, Cong. ch. 2 15
Castalia, Cong. ch. 3 00
Cincinnati, Welsh Cong. ch. 15 00
Clarksfield, Cong. ch. 4 00
Cleveland, Franklin-av. Cong. ch., Thos. Henderson, 100; Euclid-av. Cong. ch., J. B. Hoge, 30; do., W. R. Bartlett, 25; East Madison-av. Cong. ch., 6.12; Hough-av. Cong. ch., G. A. Allison, 1; W. A. Hillis, 10; Friend, 25, 197 12
Columbus, Eastwood-av. Cong. ch., Nellie H. Copeland, 5; Plymouth Cong. ch., H. R. Hislop, 5; 1st Cong. ch., M. P. Ford, 4, 14 00
East Cleveland, East Cong. ch., Rev. H. F. Swartz, 5 00
Fredericksburg, Cong. ch., W. T. Williams, 2 00
Gomer, Welsh Cong. ch., to const. RICHARD N. EVANS, H. M. 50 00
Jerusalem, Underwood Development Co. 60 00
Lenox, Cong. ch. 11 00
Lodi, 1st Cong. ch. 13 25
Madison, Cong. ch. 12 12
North Fairfield, Cong. ch. 17 00
Oberlin, 1st Cong. ch., H. J. Clark, 5 00
Saybrook, Cong. ch. 11 00
Toledo, Washington-st. Cong. ch., Miss J. Mulholien, 25; do., Mrs. E. H. Rhoades, 20; do., Mrs. E. L. Briggs, 5; do., Miss Rytie Candee, 2; do., Miss L. E. Pratt, 2; 1st Cong. ch., Geo. D. Claflin, 25; Central Cong. ch., W. S. Bell, 10; do., Mrs. C. L. Gates, 1; Birmingham Cong. ch., F. P. Martin, 1, 91 00
Troy, Mrs. H. T. Pitkin, 50 00
Wauseon, Cong. ch. 16 25
Wayne, Cong. ch. 4 85
Youngstown, Plymouth ch., Pilgrim Miss. Soc., for Sendai, 30; do., Arthur Hughes, for Mt. Silinda, 30, 60 00—734 74

Correction.—Geneva, Cong. ch., of 52.29 acknowledged in June *Herald*, 25 was from S. S. Searle

District of Columbia

Washington, Mt. Pleasant Cong. ch., 83.60; do., Men's Club, 10; 1st Cong. ch., Gen. E. Whittlesey, toward support Rev. L. S. Gates, 50; Lincoln Temple, 5, 148 60

Virginia

Begonia, Bethlehem Cong. ch. 10 00

North Carolina

Troy, Rev. O. Faduma, 4 00

Georgia

Atlanta, ch. of Christ in Atlanta University, 7 26

Florida

Eden, Cong. ch. 3 75
Fessenden, J. L. Wiley, 2 00
Sanford, Cong. ch. 10 61—16 36

Young People's Societies

CONNECTICUT.—Greenwich, 2d Y. P. S. C. E., toward support Rev. Lewis Hodous, 10 00
NEW YORK.—Brooklyn, Park Y. P. S. C. E., for Pang-Chuang, 10; New York, Forest-av. Y. P. S. C. E., 5; Parishville, Union Y. P. S. C. E., for Shao-wu, 15; Utica, Bethesda Y. P. S. C. E., 10, 40 00
OHIO.—Geneva, 1st Cong. ch., Jun. Dept. Woman's Guild, 10 00
60 00

Sunday Schools

CONNECTICUT.—Cornwall, 2d Cong. ch., North Sab. sch., 6; do., West Sab. sch., .87; East Hartford, 1st Cong. Sab. sch., Prim. Dept., 10.75; Higganum, Cong. Sab.

sch., 20; Milford, Plymouth Cong. Sab. sch., 32.85; New London, 1st ch. of Christ, Bethany Sab. sch., of which 25 toward support Rev. C. N. Ransom, and 9.75 for school in India, 34.75; Westport Cong. Sab. sch., 2.54, 107 76

New York.—Berkshire, Cong. Sab. sch., for Marsovan, 30; Madrid, 1st Cong. Sab. sch., 20.50; New York, Camp Memorial Cong. Sab. sch., 23; Port Chester, 5.55; Richville, 1st Cong. Sab. sch., Bible classes, 2, 81 05

Ohio.—Wauseon, Cong. Sab. sch. 1 80

190 61

INTERIOR DISTRICT

Tennessee

Memphis, Laura A. Dickinson, 8 00

Alabama

Beloit, Union Cong. ch., 2.50; O. S. Dickinson, 5, 7 50

Louisiana

Hammond, Cong. ch. 7 72

Texas

Corpus Christi, 1st Cong. ch. 2 40

Illinois

Amboy, 1st Cong. ch. 9 00
Ashkum, Cong. ch. 1 11
Aurora, New England Cong. ch., 71.63; E. Bouslough, 160, 231 63
Canton, Cong. ch. 73 31
Chapin, M. P. 20 00
Chicago, California-av. Cong. ch., toward support Rev. T. W. Woodside, 200; So. Cong. ch., Harriet P. Johnston, 10; do., May J. Johnston, 5; do., Mrs. Lyman M. Paine, 5; Kenwood Evan. Cong. ch., Mrs. E. F. Bayley, 10; do., Geo. A. Tripp, 5; do., Miss S. A. Pomeroy, 1; Ewing-st. Cong. ch., 11.05; Christ's Ger. Cong. ch. Woman's Aid Soc., 6; 1st Cong. ch., Rev. W. A. Bartlett, 5; Chicago Theol. Sem., 102; do., Rev. C. A. Beckwith, 10; do., Rev. F. Risberg, 10; do., Rev. H. M. Scott, 10; do., Rev. Graham Taylor, 10; do., Rev. O. H. Kraft, 5; all toward support Rev. C. N. Ransom; Rev. W. A. Bartlett, 5, 410 05
Des Plaines, Cong. ch. 1 00
Dover, Cong. ch. 19 65
Dundee, 1st Cong. ch. 22 00
Earlville, J. A. D. 30 00
Evanston, 1st Cong. ch., John H. Gray, 5; J. H. Kedzie, 10; W. S. Estell, 5; Mrs. T. W. Heermans, 5; W. H. Symonds, 5; Miss Louise Underwood, 1, 31 00
Highland Park, N. W. Grover, 1 25
Jacksonville, Cong. ch. 38 61
La Grange, 1st Cong. ch. 15 00
Oak Park, 3d Cong. ch., Miss Alice Brown, 1; Friend, 4, 5 00
Oneida, Cong. ch. and Sab. sch. 10 60
Ottawa, 1st Cong. ch., W. H. Barnard, 2 00
Peoria, 1st Cong. ch., O. Y. Bartholomew, 5; do., J. H. Seymour, 5; 1st Cong. Sab. sch. class of Horace Clark, 5; Mrs. J. S. Miller, 5; Rev. S. A. Miller, 2.50; Franklin S. Davis, 1; Geo. Raipnor, 1; J. K. Timberman, 1, 25 50
Poplar Grove, Cong. ch. 5 00
Roscoe, 1st Cong. ch., Paul T. Hobart, 5 00
Somonauk, Union Cong. ch. 19 55
Springfield, 1st Cong. ch. 25 00
Toulon, Cong. ch. and Sab. sch. 61 34
Wheaton, College ch. 70 00—1,132 60

Michigan

Flint, 1st Cong. ch. 29 30
Grand Rapids, 1st Cong. ch., V. A. Wallin, 110; Park Cong. ch., Walter S. Brackett, 5, 115 00
Jackson, 1st Cong. ch. 32 30
Laingsburg, 1st Cong. ch. 1 85
Lansing, Pilgrim Cong. ch. 24 00
Metamora, Pilgrim Cong. ch. 2 50——204 95

Wisconsin

Baraboo, Cong. ch. 32 00
Barneveld, Cong. ch, 8.25; Ladies' Aid Soc., 1, 9 25
Beloit, 1st Cong. ch. 433 50
Cashton, Cong. ch. 1 50
Eau Claire, Cong. ch., E. S. Hayes, 25 00
Ithaca, Cong. ch. 7 95
Kenosha, 1st Cong. ch. 84 85
Madison, 1st Cong. ch. 15 00
Menasha, Cong. ch. 26 09
Milwaukee, Plymouth Cong. ch., 142; do., Rev. Judson Titsworth, 125; do., Mr. and Mrs. H. L. Chapman, 10; Grand-av. Cong. ch., G. L. Gillett, 20; do., Chas. L. Goss, 20; do., Rev. C. H. Beale, 10; do., J. B. Erwin, 10; Swedish Cong. ch., 5, 342 00
Pleasant Valley, Cong. ch. 5 32
Rio, Cong. ch. 6 85
Sparta, 1st Cong. ch. 15 55
Wauwatosa, Cong. ch., J. O. Myers, 50 00
Wyocena, Cong. ch. 2 59—1,057 45

Minnesota

Duluth, Plymouth Cong. ch., C. A. Duncan, 100; Pilgrim Cong. ch., E. D. Field, 15, 115 00
Faribault, Cong. ch. 25 00
Fertile, Cong. ch. 8 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 61.20; do., F. W. Lyman, 500; do., Rev. L. H. Hallock, 50; do., James Crays, 25; do., Arthur P. Stacy, 25; do., L. L. Dodge, 15; do., O. J. Griffith, 10; do., W. K. Morrison, 10; do., C. H. North, 10; do., I. A. Barnes, 5; do., Geo. F. Gage, 5; do., A. M. Harrison, 2; do., Rev. J. F. Okerstein, 2; 38th-st. Cong. ch., 6.75; 1st Cong. ch., C. M. Bailey, 5; 5th-av. Cong. ch., Henry Ingham, 5; Pilgrim Cong. ch., W. W. Hodgson, 5; Rev. and Mrs. C. B. Fellows, for Aruppukottai, 30, 771 95
Morristown, Cong. ch. 3 40
Northfield, Cong. ch., D. F. Mowery, 1 00
Rochester, Cong. ch. 42 07
Winthrop, Union Cong. ch. 8 00——974 42

Iowa

Algona, A. Zahlten, 4 25
Des Moines, Plymouth Cong. ch., Caroline A. Boa, 1; Annette Johns, 1, 2 00
Dubuque, Summit Cong. ch., G. M. Orvis, 10; do., C. F. Orvis, 5; do., W. J. Young, 5; 1st Cong. ch., E. A. Buetell, 5; do., W. C. Chamberlain, 5; do., J. L. Frudden, 3; Geo. Bechtel, 5; Mrs. S. J. Williams, 5, 43 00
Gomer, Cong. ch. 5 00
Kinross, Mrs. Mary Ferguson, 4 25
Maquoketa, Cong. ch., toward support Dr. W. A. Hemingway, 2 50
Preston, E. R. Farley, 1 00
Sibley, 1st Cong. ch. 5 15
Sioux City, 1st Cong. ch., D. S. Lewis, 5; do., R. W. Miller, 5; do., W. G. Sears, 3; E. P. Farr, 10, 23 00
Williamsburg, Cong. ch. 18 00——108 15
Legacies.—New Hampton, Harrison Gurley, 500 00

608 15

Missouri

Kansas City, Tab. Cong. ch., Mrs. Elizabeth Price and Charlotte T. Price, 10 00
Kidder, Cong. ch. 21 70
St. Louis, Pilgrim Cong. ch., W. E. Jones, 60; do., C. M. Adams, 50; do., C. W. S. Cobb, 50; do., Rev. C. S. Mills, 50; do., N. C. Durie, 25; do., Mrs. W. E. Jones, 25; do., H. Brinsmade, 10; do., Mrs. C. S. Mills, 10; do., C. B. Curtis, 5; do., E. C. Little, 5; do., F. P. Sherwood, 5; do., J. S. Stevenson, 3; do., F. G. Fairbank, 2; do., W. C. Fairbank, 2; do., Mrs. E. W. Snow, 2; do., J. K. Lord, Jr., 1; do., H. G. Murch, 1; 1st Cong. ch., Wm. H. Little, 25; do., O. L. Whitelaw, 25; do., J. H. Holmes, 20; do., A. Mushan, .50; do., Friend, 25; Fountain Park Cong. ch., Henry M. Kopplin, 15; do., E. J. Jolley, 5; Memorial Cong. ch., H. Skelcher, 5; Olive Branch Cong. ch., W. R. Hancock, 1, 427 50——459 20

South Dakota

Buffalo, Cong. ch. 1 20
Cheyenne River, Cong. ch. 51
Clear Lake, Cong. ch. 9 38
Little Moreau, Cong. ch. 1 28
Lower Cheyenne, Cong. ch. 68
Moreau River, Cong. ch. 1 09
Pitrodie, Cong. ch. 5 00
Virgin Creek, Cong. ch. 65
Willow Lake, Cong. ch. 6 00——25 79

Nebraska

Ainsworth, 1st Cong. ch., R. S. Rising, 25 00
Albion, Cong. ch. 15 00
Hastings, 1st Cong. ch. 50 00
Lincoln, Vine-st. Cong. ch., 18.50; 1st Cong. ch., 7; do., Mrs. C. H. Beaumont, 5; do., Fred B. Durston, 5; Plymouth Cong. ch., Rev. C. H. Rogers, 10; Chas. E. Bessey, 5; C. F. Shedd, 1, 51 50
Linwood, Cong. ch. 17 65
McCook, Ger. Cong. ch. 40 00
Milford, Cong. ch. 5 29
Omaha, Plymouth Cong. ch. 30 00
Rising City, 1st Cong. ch. 9 00——243 44

Kansas

Garden City, Union Cong. ch., Rev. W. F. Harding, 10 00
Kansas City, 1st Cong. ch., 7.25; do., Friend, 5, 12 25
Topeka, 1st Cong. ch., 50; do., E. G. Smith, 10; do., M. T. Campbell, 5; do., G. A. Daniels, 5; Central Cong. ch., D. O. Coe, 5; do., E. A. Fredenhagen, 5, 80 00
Wilson, Mrs. C. H. Seaver, 5 00——107 25

Montana

Missoula, Swedish Cong. ch. 12 00

Colorado

Silverton, 1st Cong. ch., of which Rev. C. A. Mohr, 10, 41 40
Whitewater, Cong. ch. 2 00——43 40

Young People's Societies

Tennessee.—Pleasant Hill, Y. P. S. C. E. 5 00
Illinois.—Chicago, Y. P. S. C. E., of Tab. ch., 3; Jacksonville, Y. P. S. C. E., for Sendai, 20, 23 00
Michigan.—Upton Works, Y. P. S. C. E., for Lee Fund, 5 00
Wisconsin.—Orange, Y. P. S. C. E. 5 00
Minnesota.—Mantorville, Jun. Y. P. S. C. E., 1; Rochester, Y. P. S. C. E., 3, 4 00
Iowa.—Decorah, Y. P. S. C. E., for White Fund, 7.50; Des Moines, Plymouth Y. P. S. C. E., 15; Dubuque, Immanuel Y. P. S. C. E., 5; Marshalltown, do., 10; Salem, do., for White Fund, 10, 47 50
North Dakota.—Amenia, Y. P. S. C. E. 1 20
South Dakota.—Rapid City, Y. P. S. C. E., for Aruppukottai, 13 40
Nebraska.—Ogalalla, Y. P. S. C. E., 5, and Jun. Y. P. S. C. E., 2, all for Bates Fund, 7 00
Colorado.—Ault, Y. P. S. C. E. 6 00
117 10

Sunday Schools

Tennessee.—Pomona, Cong. Sab. sch. 1 50
Alabama.—Beloit, Cong. Sab. sch. 2 50
Mississippi.—Tougaloo, Union Sab. sch. of Tougaloo University, for Shao-wu, 30 00
Illinois.—Dwight, Cong. Sab. sch., for Shao-wu, 15; Stark, do, 4; Western Springs, do., 8.39, 27 39
Michigan.—Thompsonville, Cong. Sab. sch. 4 00
Wisconsin.—Beloit, 1st Cong. Sab. sch. 28 50
North Dakota.—Harwood, Cong. Sab. sch. 1 00
Nebraska.—Milford, Cong. Sab. sch. 3 32
Colorado.—Grand Junction, Cong. Sab. sch., 20; Silverton, 1st Cong. Sab. sch., 8.60, 28 60
126 81

PACIFIC DISTRICT

Idaho

Wallace, Cong. ch. 5 60

Washington

Brighton, Cong. ch. 12 00
Granite Falls, Union Cong. ch. 15 00
Hillyard, Cong. ch. 8 00
Richardson, Rev. E. S. Ireland, 5 00
Ritzville, 1st Cong. ch., for Pang-Chuang, 50; Salems Cong. ch., 10, 60 00
Seattle, University Cong. ch., of which D. Thompson, 15, and Dr. J. W. Bailey, 10, 82 50
Tacoma, Plymouth Cong. ch. 19 00
Walla Walla, 1st Cong. ch., Rev. Austin Rice, 5 00——206 50

Oregon

Condon, 1st Cong. ch. 20 00

California

Bakersfield, Cong. ch. 10 00
Claremont, Cong. ch. 100 00
Imperial, Union Miss. meeting, 3 75
Riverside, Cong. ch. 100 00
San Francisco, 4th Cong. ch. 25 00
Sierra Madre, 1st Cong. ch. 12 20
———, California friends, 100 00——350 95

Territory of Hawaii

Honolulu, Rev. O. H. Gulick, for Micronesia, 100 00

Young People's Societies

Washington.—Seattle University, Y. P. S. C. E. 5 50
California.—Oakland, 4th Y. P. S. C. E., 7.60; Ontario, Bethel Y. P. S. C. E., 25, 32 60
38 10

Sunday Schools

Washington.—Ferndale Cong. Sab. sch., 3; Seattle University Cong. Sab. sch., 10, 13 00
Oregon.—Rainier, Cong. Sab. sch. 3 00
16 00

MISCELLANEOUS

Bulgaria

Philippopolis, Mr. and Mrs. V. I. Shopoff, 4 00

Turkey

——, Mezdurek, .34, and Todorak, .66, for work in India, 1 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer*

For work in Armenia, 500 00
20 00——520 00

Additional Receipts

Through Messrs. Kidder, Peabody & Co., Boston, for work in Macedonia and Bulgaria unless otherwise specified. Names of donors of less than $2 omitted to save space.

MAINE. — Brunswick, 1st Parish ch. 2 07

MASSACHUSETTS. — Chelsea, Friends, 1.24; Cohasset, R. W. Sankey, 3.05; Kingston, Rev. E. M. Bartlett, 2.56; Melrose Highlands, Cong. ch., 3.35, 10 20

NEW YORK. — Cortland, J. W. Keese, 3 05

PENNSYLVANIA. — Philadelphia, James F. Stone, 129 93

COLORADO. — Denver, 1st Y. P. S. C. E. 1 22

——, —— 12 52

158 99

Clark Fund

Income to May 10, 1906, for native preacher in India, 28 00

Henry R. Adkins Fund

Income to May 10, 1906, 7 00

W. W. Penfield Fund

Income to May 10, 1906, 2 80

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 13,004 14
For running expenses girls' school, Matsuyama, 200 00
For teachers in college at Marsovan, 17 60
For language lessons for Miss E. S. Ward, 15 84
For teachers' bungalow, Capron Hall, 304 00–13,541 58

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,500 00

Additional Donations for Special Objects

MAINE. — Portland, A. S. Fuller, for catechist, Madura, 40; Skowhegan, J. H. La Casce, for pupil, care Rev. B. K. Hunsberger, 11, 51 00

NEW HAMPSHIRE. — Lisbon, Cong. Sab. sch., for work, care Miss Alice P. Adams, 15 00

VERMONT. — Barnet, Cong. ch., for work in Kortcha, 7; Sherburne, Jun. Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 4.10; West Brattleboro, Cong. ch., for work, care Dr. C. E. Clark, 10, 21 10

MASSACHUSETTS. — Acton, Y. P. S. C. E., for pupil, care Miss C. Shattuck, 10; do., Cong. Sab. sch., Prim. Dept., for do., 5; Auburndale, Mrs. Geo. M. Adams, for work, care Mrs. J. H. DeForest, 10.46; Boston, Central ch., A friend, of which 500 for work in Shansi and 500 for industrial work, Mt. Silinda, 1,000; do., Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 65; do., 2d ch. (Dorchester), for Shansi, 1, for Samokov, 1; do., Carrie H. Murdock, for student aid, Foochow, 20; do., S. Y. Paulides, for work, care Rev. Geo. E. White, 1; Chelsea, Mary Black, for Collegiate and Theological Institute, Samokov, through Ellen M. Stone, 1; Fall River, Trin. ch. Mission Guild, for work, care Rev. C. R. Hager, 30; Leominster, Mrs. C. B. Wheelock, for Ponasang Hospital, care Dr. H. N. Kinnear, 1; Marlboro, Chinese Sab. sch. of Union Cong. ch. and eighteen friends, for work, care Rev. C. R. Hager, 90; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 15; Randolph, T., for pupils, care Miss A. L. Millard, 10; So. Hadley, Faculty and students, Mt. Holyoke College, for work, care Miss M. M. Patrick, 370; Stockbridge, Cong. Sab. sch., for pupil, care Mrs. Edward Fairbank, 10; Waltham, Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 15; Whitinsville, Y. P. S. C. E., for secretary for Rev. R. A. Hume, 25; Wollaston, Avis Tobey, for Collegiate and Theological Institute, Samokov, through Ellen M. Stone, 2, 1,682 46

RHODE ISLAND. — Providence, Chinese in mission school, Beneficent Cong. ch., for work, care Rev. C. R. Hager, 100 00

CONNECTICUT. — Hartford, Marguerite Colton, for boys' school in Van, 5; New Haven, Central ch., Mrs. C. T. Hiller, for work, care Mrs. M. C. Winsor, 5; New London, 1st ch. of Christ, Chinese members, for use Rev. C. A. Nelson, 5; Norwich, 1st Cong. ch., of which Rev. Edward Worcester, 2.50, all for boys' boarding school, Ing-hok, 45.50; Putnam, S. Nikoloff, through Miss E. M. Stone, for Collegiate and Theological Institute, Samokov, 10; West Hartford, Mrs. Sarah F. Peck's Sab. sch. class, for pupils, care Rev. H. G. Bissell, 26.50; do., Friend, for pupils, care Rev. H. G. Bissell, 12; Westhaven, Y. P. S. C. E., for student, care Rev. G. H. Hubbard, 24, 133 00

NEW YORK. — Buffalo, Mrs. S. E. Whittemore, for Colburn School, care Rev. R. A. Hume, 70; Lyons, Presb. ch., The Strivers, for work, care Rev. L. F. Ostrander, 17; Monticello, Mrs. Eli W. Fairchild, for pupil, care Rev. B. K. Hunsberger, 15; New Rochelle, Miss Eliza Moulton, for Bible-reader and pupil in Ceylon, 40; New York, North Y. P. S. C. E., for native helper, care Rev. J. P. Jones, 50; do., French Evan. Sab. sch., for boy, care Mrs. H. A. Neipp, 10; do., Miss Grace H. Dodge, through Miss E. M. Stone, for Collegiate and Theological Institute, Samokov, 200; do., Miss Rada Parleva, for pupils, care Miss M. L. Matthews, 30; Rochester, Mrs. A. E. Davison and H. M. Davison, for pupils, care Rev. J. H. Pettee, 10; Watertown, Lucile Thomas, for boys boarding school, Ing-hok, 3.50, 445 50

NEW JERSEY. — East Orange, 1st Y. P. S. C. E., for Bible-reader, care Rev. W. S. Dodd, 10 00

PENNSYLVANIA. — Bryn Mawr, Presb. Sab. sch., for scholarship at St. Paul's Institute, 40; Philadelphia, S. D. Jordan, for Lend-a-Hand Fund, Ceylon, 5, 45 00

OHIO. — Bellevue, 1st Cong. Sab. sch., for work in Mardin, 25; Cincinnati, Walnut Hills Cong. Sab. sch., for pupil, care Miss B. B. Noyes, 15; Dresden, Rhoda M. Dunmead, for the Annie Tracy Riggs Memorial Hospital, 10; Fredericksburg, Y. P. S. C. E., for work, care Rev. C. L. Storrs, 5; Kingsville, Three friends, for hospital in Hadjin, 200; Lorain, 1st Cong. ch., Member, for student, care Rev. J. P. Jones, 10; Oberlin, M, for pupils, Marathi and Foochow, 60; do., Friend, by

Mrs. Alice M. Williams, for pupil, care Rev. P. L. Corbin, 5; Toledo, F. G. Crandall, for pupils, care Rev. H. G. Bissell, 15, 345 00

MARYLAND. — Baltimore, The mother of the late Wm. Cross Moore, in memoriam, for support of Armenian children, 50 00

VIRGINIA. — Hampton, students Hampton Institute, for use of Miss J. F. Winter, 85 47

FLORIDA. — West Palm Beach, J. C. Stowers, for student, care Rev. Chauncey Goodrich, 30; ——, Friends, for boys' boarding school, Ing-hok, 36, 66 00

TENNESSEE.—Nashville, Ladies' Miss. Soc. of Fisk University, for pupil, Monastir, 5 00

TEXAS. — Austin, Y. P. S. C. E. of Tillotson College, for native helper, 15 00

INDIANA. — Goshen, Edna E. Haines, for work, care Miss N. J. Arnott, 3 00

ILLINOIS. — Champaign, Cong. ch. member, for work, care Rev. L. S. Gates, 10; Chicago, Grace Cong. ch., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 10; do., Grace Cong. Sab. sch., J. A. Werner's class, for do., 12.50; do., 1st Cong. ch., Mrs. A. J. Davis, for native helper, care Dr. C. R. Hager, 5; do., Salem Evan. Free ch., for pupil, care Mrs. R. Winsor, 3.75; do., Mr. and Mrs. Peter Verberg, for native helper, care Rev. H. G. Bissell, 30; Evanston, Miss Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Maywood, Rev. F. T. Lee, for work, care L. O. Lee, 5, 77 25

MICHIGAN.—Ann Arbor, Miss M. F. Leach, for work in East Central Africa, 10 00

WISCONSIN.—La Crosse, Cong. ch. and Sab. sch., for school, care Rev. L. F. Ostrander, 60; Platteville, Cong. ch., for use of Rev. J. K. Browne, 16; River Falls, Cong. Sab. sch., for pupil, care Miss C. M. Chittenden, 23.39, 99 39

MINNESOTA. — Minneapolis, Plymouth ch., for boys' school, care Rev. A. H. Clark, 400 22

MISSOURI. — Joplin, Cong. ch., for native helper, care Rev. Paul Corbin, 25; St. Louis, Y. P. S. C. E. of Union Cong. ch., for work, care Mrs. J. H. DeForest, 5; do., through H. S. Merrill, Jr., for use of Mrs. G. D. Marsh, 10.89; Webster Groves, Brentwood Mission School, 3.10, and Y. P. S. C. E., 1.90, all for work, care Rev. C. A. Stanley, Jr. 45 89

NEBRASKA. — Lincoln, Plymouth Y. P. S. C. E., for work, care Miss S. N. Loughridge, 5; McCook, Ger. Cong. ch., for use of Miss J. L. Graf, 10; Weeping Water, Mrs. W. D. Ambler, for work in Bombay, 15, 30 00

COLORADO. — Colorado Springs, Mrs. M. C. Gile, for pupil, care Mrs. H. Fairbank, 15; do., Three friends, for boys' boarding school, Ing-hok, 15, 30 00

NEW MEXICO. — San Mateo, Mabel A. Smith, for native helper, Mt. Silinda, 25 00

WASHINGTON. — Hillyard, Cong. Sab. sch., for work, care Rev. J. H. DeForest, 6 70

OREGON. — Ione, Cong. Sab. sch., for kindergarten, care Miss M. B. Harding, 5 00

CALIFORNIA. — Claremont, Cong. ch., for native helper, care Rev. G. D. Wilder, 37.50; Los Angeles, M. Louise Atsatt, for Annie Tracy Riggs Hospital, 2, 39 50

HAWAII. — Honolulu, Mrs. J. B. Atherton and daughter, for Annie Tracy Riggs Hospital, 10 00

CANADA. — Montreal, Three friends, in memoriam, for scholarship, care Miss Emily McCallum, 70 00

CHINA. — Pang-Chuang, Rev. Arthur H. Smith, for native work, 190 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For library, girls' high school, Ada-bazar, 10 00
For work, care Miss E. M. Barnum, 5 00
For work, care Mrs. J. E. Abbott, 50 00
For work, care Mrs. J. E. Abbott, 40 00
For work, care Mrs. R. A. Hume, 20 00
For work, care Rev. H. G. Bissell, 36 00
For pupil, care Miss E. R. Bissell, 27 00
For work, care Rev. E. Fairbank, 15 00
For work, care Rev. H. C. Hazen, 10 00
For pupil, care Rev. H. C. Hazen, 15 00
For work, care Rev. J. C. Perkins, 15 00——243 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

Miss Emily Thompson, Toronto, Ontario, *Treasurer*

For Bible-women, care Miss M. A. C. Ely, 26 40
For pupil, care Rev. C. R. Hager, 15 00
For native teacher, care Rev. C. R. Hager, 30 00
For work, care Rev. F. W. Macallum, 9 00——80 40

Alice Julia Rice Memorial Fund

Income to May 10, 1906, for maintenance of study in Doshisha, care Rev. F. A. Lombard, 11 20

Dewey Fund

Income Dewey Fund to May 10, 1906, for the support of pupil, care Mrs. S. S. Dewey, 8 40

4,454 48

Donations received in May, 42,913 98
Legacies received in May, 12,502 57

55,416 55

Total from September 1, 1905, to May 31, 1906, Donations, $461,506.59; Legacies, $103,187.69 = $564,694.28.

The Morning Star

MASSACHUSETTS. — Boston, Village ch. Sab. sch. (Dorchester), 5; Cambridge, Prospect-st. Cong. ch., 3; ——, Two friends, 2, 10 00

CONNECTICUT. — New London, 2d Cong. Sab. sch., 25; Ridgebury, Cong. ch. Starlight Circle, 1.25, 26 25

FLORIDA.—Lake Helen, 1st Cong. Sab. sch. 5 00

ILLINOIS. — Curran, Kelley Point School, 3 00

MINNESOTA. — Duluth, Miss Ethel Jameison, .20; Miss Mary Jameison, .20, and Mrs. Hattie Jameison, .10, 50

CALIFORNIA.—Eureka, 1st Cong. Sab. sch., 7; Fields Landing, Cong. Sab. sch., 5.05; Ventura, do., 3, 15 05

TURKEY. — Aintab, Girls' Sab. sch. 1 75

61 55

Advance Work, Micronesia

NEW YORK. — New York, Miss E. M. T. Brower, 25 00

OHIO. — Cleveland, Rev. D. F. Bradley, 10 00

35 00

Abbott Fund

NEW JERSEY. — East Orange, 1st Cong. ch. 12 50

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense.

LOUISIANA. — Roseland, C. A. Tiebout 50 00

CALIFORNIA. — Los Angeles, M. Louise Atsatt, 5 00

55 00